
IOSEPHVS
BEN-GORION
The Learned and Warlike Jew

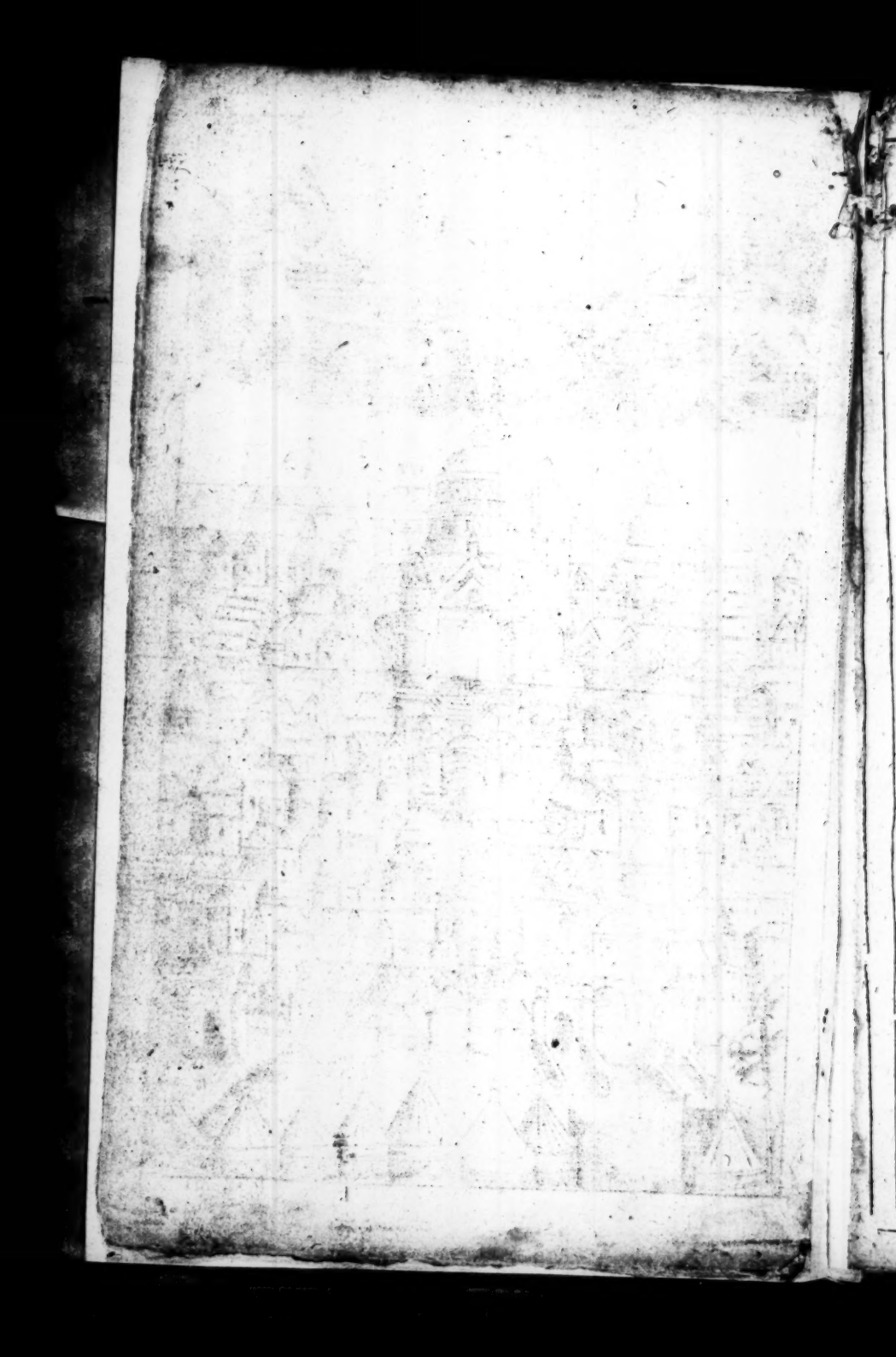




Titus Vespatianus Emperour of Rome, Conquerour of Ierusalem, Surnamed the delight of mankind, W.S. fc.







THE WONDERFUL, AND MOST Deplorable HISTORY OF THE LATTER TIMES OF THE JEWS:

With the Destruction of the City of Jerusalem.

Which History begins where the Holy Scriptures do end.

By *JOSEPHUS BENGORION*

Whereunto is added a Brief of the ten *Captivities*; with the Pourtrait of the *Roman* Rams, and Engines of Battery, &c.

As also of *Jerusalem*; with the fearful, and presaging Apparitions that were seen in the air before her Ruines.

Moreover, there is a Parallel of the late Times and Crimes in *London*, with those in *Jerusalem*.

London, Printed for *John Sims*, at the Sign of the *Kings Head* at *Sweethings* Alley end in *Cornhil*, next the Royal *Exchange*. 1671.

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To the Honorable

Sir JOHN ROBINSON

Knight and Baronet, Lievte-

nant of the TOWER, and

Alderman of the CITY of

LONDON.

Honorable Sir,

THIS rare and remarkable Piece of Hiſtory, as it was Dedicated before to the *City* of *London* in generall, becauſe of the quality of the Subject; Treating of the ruine of one of the moſt famous *Cities* upon Earth: So upon this Review, and new *Edition*, I take the boldneſs of Dedicating it to *You* alone; who are one of the Eminent Members,

and Ornament thereof; as alſo being Governor of that *Place*, wherein lies her chiefeſt ſecurity.

It was formerly Dedicated to this *City*, in the higheſt brunt of the late civill Confuſions. And the Noble *Author* of the following Epiſtle thought it very ſeaſonable to do ſo, out of an expreſs deſign to awaken, and warn *Her* of her deſperate condition at that Time; And it produced ſo happy effects, that it made ſuch impreſſions upon the ſpirits of many of the beſt Citizens, that they began to recollect themſelves, and ſee their Error; The ſaid *Author* repreſenting unto *them*, that the ſame *Crimes*, and *Crying ſins*, which raigned in *Jeruſalem* before her laſt and utter deſtruction, were very rife *then* in *London*; which were, the ſpirit of *Sedition*, inſtable and ſtubborn *Rebellious hearts*, their *murmurings* at *Government*, and an itch after *Innovations*. As alſo the defiling

of

of their Temple, the *Irreverence* and comtempt of the *Prieſts*, the violation of the Tombs of the dead, with other acts of *Prophaneſs* and *Sacriledge*; But principally the *Crucifying* of the *Lord of Life*.

The City of London was guilty at that time, of all theſe ugly and enormous *Crimes*, and may be ſaid to be lead all along by a true *Jewiſh ſpirit*; And concerning the *laſt*, viz. the Crucifixion of our *Saviour*, though no *Compariſon* may be made without a high prophaneſs, yet the manner of murthering CHARLES the firſt, may be humbly ſaid to bear a kind of analogy, and reſemblance with it; Nay the *Jews* (whereof there are ſwarms now in this City) will not ſtick to ſay, that it was a Murther beyond theirs; for, what they did, they did it out of *blindneſs* and *ignorance*: for they neither knew nor acknowledged *Him* to be *King* of

the *Jew*: But the *Engliſh* did accuſe, and arraign, they did condemn, and murther King CHARLES by the *name of their own King*, the *King of England.*

God Almighty avert thoſe further judgments which hang over us, as prayeth,

Honorable Sir,

Your moſt humble ſervant,

and Fellow-Citizen

J. S.

TO
Englands Imperial Chamber
THE
Renowned City of
LONDON.

To the Right Honorable the Lord Mayor, the Right worſhipfull the Sheriffs, Mr. Recorder, with the Court of Aldermen, and Common Councel, &c.

AS *among* men, *ſo there is a reſemblance, and a kind of affinity among* Cities *which are the Manſions of men; and a reverence due to ſome more then to others*: Carthagena *in* Spain, *doth acknowledge old* Carthage *in* Africk *to be her Mother*; Leyden *in* Holland *doth glory that ſhe is allyed to* Lions *in* France, *both of them bearing the name of* Lugdunum; Saragoſa *in* Aragon *confeſſeth her ſelf daughter to* Syracuſa *in* Sicily; *and* London, *by ſome Antiquaries is called* Troynovant, *as having been firſt founded by the* Trojans; *But of all the Cities upon the earthly Globe,* Jeruſalem *deſerves moſt reverence, in regard our* Salvation *was wrought and conſummated in Her; In regard, that grand Propitiatory Sacrifice for humane ſouls was offered in her: Therefore, under favour I held it not improper to Dedicat the Hiſtory of this once ſo famous* Metropolis, *to the flouriſhing City of* London.

In the holy Bible, the moſt authentick Patent of ſaving Faith, *there is a Text which reflected upon the ancient Nation of the* Jews, *and aymed only at their Country, viz.* In Jury God is known, &c. Pſal. 76. *He was known indeed in that Land by the multitude of his Mercies, but afterwards by the ſeverity of his Judgments; That race of people, partly becauſe they were not co-labourers at the building of that Mount of humane pride the Tower of* Babel, *were, for many ages, the* objects of his favour, *till they made themſelves afterwards* the ſubjects of his fury. *And as the Philoſopher tels us* Corruptio optimi eſt peſſima, *or as we find that the ſweeteſt wines become the tarteſt vineger; ſo thoſe heavenly* indulgences *turn'd to heavy* indignations, *thoſe ſilver* ſhowers *of extraordinary benedictions became black* ſtorms *of vengeance. It is the method of divine Juſtice to correct firſt with* rods, *then with* ſcourges; *and, if that will not do, with* ſcorpions; *The Jews felt all the three degrees; and never was any people upon earth made greater examples of wrath then his own choſen Inheritance, a peculiar people that might have claym'd the right hand of primogeniture among the reſt of mankind. Now, whoſoever deſires to make reſerches into the grounds of theſe ſad dyſaſters, will find, it was their ſeditious proud ſpirits, their inſtable and ſtubborn* rebellious hearts, (*which did them more miſchief then the* Roman *Rams, or any other deſtructive Engines*) *the defiling of their Temple, the violation of the Tombs of the dead, with other acts of profaneneſs and ſacriledg: but principaly the rejecting and crucifying of the* Lord of life. *For never any thing did thrive with them afterwards; inſomuch, that, if there were no other motive for the* Jews *converſion, the length of theſe heavy judgments under which they groan to this day, were enough to do it; And tis obſerved the length of theſe judgments doth often puzzle their intellectuals and put them at a ſtand; For ſome of their Rabbies will ſtare and ſhrink*

in

in their ſhoulders at it, and ſometimes break out into a kind of confeſſion, that their judgments could not laſt ſo long but for crucifying one that was more then a man; *Beſides, the punctuall accompliſhment of our Saviours predictions were ſufficient to convince any rationall creature; For, not long after, their* Land *became a ſtage of blood, and all kind of barbariſms. Their ſo renowned* City, *their Temple and* Sanctum Sanctorum *ſo fam'd all the earth over was made level to the ground: And obſervable it is, that theſe judgments fell upon their Temple at the higheſt time of holineſs, at their Paſsover or Jubilee; ſo that one might ſay, That ſeaſon which was ordained for their* ſalvation *turned to their* perdition; *Moreover the very inanimate creatures, and vegetals, the very ſoil of the Country became co-ſufferers with them, being forc't to part with her* plenty, *as well as with her* people *ever ſince.*

From that time to this day, 'tis well known what Runagates, and Land-lopers they have been up and down the world; For although it is known there be many ſcores of thouſands of them, diſperſed and ſquandred here and there upon the ſurface of the earth, yet theſe ſtraglers could never ſince grow to ſuch an unity and coalition as might form the ſpecies of any ſetled Government; but they ſtill ſhuffle and prog up and down, being no better then ſtaves whereſoever they take footing. Moreover it is obſerved, that they apply themſelves to the moſt ſordid and ſervile conditions; for commonly they are either Lombardiers *and Brokers for the pettieſt things, as far as a blew point: Or they are Gabeliers and Tollmen, having ſome inferiour places in the Cuſtom-houſes, a profeſſion ſo undervalued, and held infamous by their Anceſtours: Or they ſerve for Spies and panders for intelligence, ſo that there be few great Officers in* Turky, *but have a* Jew *for that purpoſe; For they are known to be the ſubtileſt, and the moſt ſubdolous race of people upon earth, as alſo the moſt fearfull and puſillanimous; inſomuch*

that they are imployed no where in the wars, nor worth the making ſlaves of.

Now, the reaſon, why they are ſo far degenerated from their primitive ſimplicity and courage, is their frequent captivities, their deſperate fortunes, the neceſſities and hatred they have been habituated unto from time to time. For no Nation on earth hath been ſo generally contemned, both by Chriſtians and Pagans; witneſs one Heathen Poet among divers others, in theſe Hexameters, wherein there is an accumulation of ſo many baſe attributes caſt upon them,

Tum Judæa cohors infida, moleſta, rebellis;
Perfida, dira, ferox, perjura, ingrata, ſuperba.

Now the moraliſts obſerve, that nothing doth depreſs and deprave ingenious ſpirits, or corrupt clear wits, more then ſcorn, and neceſſity; nothing cowes them more then want, and indigence;

——— Virtutibus obſtat
Res anguſta domi ———.

Touching the ten Tribes that were led Captives beyond Euphrates, the preſent Jews *know not what's become of them; yet they believe they never became Apoſtates or Gentiles to this day. Some there are, and thoſe of the beſt rank of Learned men, who hold, that the* Tartars *of* Scythia, *who about the year* 1200. *or a little before, became firſt known to the reſt of the world by that name, and hold at this day a great part of* Aſia *in ſubjection, are of the* Iſraelits *progeny, namely, of thoſe ten Tribes, which were carried Captive to* Aſſyria *by* Salmanazar, *and ſome of his Predeceſſors.*

The firſt argument they produce, is, that the word Tartari *ſignifies in the* Syriak *a* Reſidue, *or Remainder; ſuch as thoſe* Tartars *are ſuppoſed to be, of theſe ten Tribes.*

Secondly they alledge, that they have alwaies embraced the Circumciſion, *the Ancient Character of* Judaiſm.

Thirdly, they urge ſundry Texts in Eſdras *for probability hereof; But this opinion hath found no great entertainment,*

tertainment, with the beſt ſort of Antiquaries.

The Jews of the Tribe of Benjamin (they ſay) are thoſe in Italy, Poland, Germany, the Turks dominions and all the Levantine parts; The Tribe of Judah, they hold to be ſetled in Portugal, where, they will not ſtick to ſay, that ſome thouſands families of their race are, whom they diſpence withall to make a ſemblance of Chriſtianity, as far as the taking of inveſtitures in holy orders.

From hence they ſay their Meſſias is to come; of whom one may hear them diſcourſe with ſuch a reliſh, ſuch a ſelf-pleaſing conceit and confidence that is wonderfull. This may be the reaſon why they inſtruct their children, and expound their law in the Luſitanian language in their Synagogues where women are not permitted to enter; for they hold them to be of an inferiour creation to man, and made only for ſenſuall pleaſure, and propagation. They much glory of their myſterious Cabal, wherein they make the reality of things to depend upon letters, and words; but they hold, that the Hebrew hath the ſole priviledge of this. This Cabal, or kind of knowledg, which is nought elſe but tradition tranſmitted from father to ſon, & ſo from one generation to another, is, as they ſay, a reparation in ſome meaſure for the loſs of our knowledg in Adam; And, they ſay, it was revealed four times: Firſt to Adam, who being thruſt out of Paradiſe; and ſitting one day very ſad, and ſorrowing for the loſs he had of that dependency the creatures have upon the Creator, the Angel Raguel was ſent to comfort him, as alſo to inſtruct him, and repair his loſt knowledge; This they call their Cabal, which was loſt the ſecond time by the Flood, and Babel. Then God diſcovered it to Moſes in the buſh: The third time to Solomon in a dream, whereby he came to know the commencement, the mediety, and conſummation of times, whereof he compoſed many Volums which were loſt in the grand Captivity. The laſt time, they hold, that God reſtored the Cabal to Eſdras, (a book they highly va-

lue) *who by Gods command withdrew himſelf to the wilder-neſs forty daies attended by five* Scribes, *who in that ſpace wrote* 200. *and four books; whereof the firſt* 134. *were to be publikely read; but the other ſeventy were to paſs privately among the Levites; and thoſe they pretend to be Cabaliſticall, and not to be all loſt.*

Concerning the preſent Religion of the Jews, *there be three Sects of them. The firſt, which is the greateſt, are called the* Talmudiſts, *in regard that beſides the Holy Scriptures, they hold the* Talmud *for authenticall, a book compoſed by their Rabbines. The ſecond ſect of* Jews, receive only the Scriptures. *The third, which is called the* Samaritan, *and whereof there are but very few at this day, admit only of the* Pentateuch; *viz. the five books of* Moſes, *for authentick Scripture.*

As, *according to my former obſervation, this Nation is grown* cowardly, *&* cunning, *even to a proverb, which muſt be imputed to their various thraldoms, contempt, and poverty* (*which though it uſe to daſtardize,* and depreſs the courage, yet it whets the wit); *ſo beſides theſe qualities, they are commonly* leight, *and* giddy-headed, *much ſymbolizing in humour with ſome of the Apocalypticall zelots of theſe times, and bold* expounders of Daniel, *with the other Prophets; whereby they uſe to ſooth, or rather fool, themſelves into ſome egregious fanaticall dotage, which nevertheleſs paſſeth among them for an* Illumination.

The firſt Chriſtian Prince that expelled the Jews *out of his Territories, was that heroick King, our* Edward *the* firſt, *who was ſuch a ſore ſcourge alſo to the* Scots; *and it is thought divers families of thoſe baniſhed* Jews *fled then to* Scotland, *where they have propagated ſince in great numbers; witneſs the averſion that Nation hath above others to hogs-fleſh. Nor was this their* extermination *for their* Religion, *but for their notorious Crimes; as poyſoning of wels, counterfeiting of coins, falſifying of ſeals, and crucifying*

of

Chriſtian children, with other villanies. This hapned in the year 1291. *And ſixteen years after,* France *followed our example:* It *was near upon* 200. *years after, that* Ferdinand *diſ-terred them out of* Spain, *and five years after him,* Emanuel *of* Portugal *did the like. But the Countries whence they were laſt expeld, was* Naples, *and* Sicily, *Anno* 1539. *In other parts of Chriſtendom they reſide yet in great numbers, as in* Germany high *and* low, Bohemia, Lituania, Poland, *and* Ruſſia; *In* Italy *alſo, they are found; but in no country which is ſubject to the King of* Spain; *They live at* Rom *every quietly under the Pope's noſe, and St.* Mark *makes no ſcruple to entertain them at* Venice. *In ſundry places of the Ottoman Empire they are found very numerous; ſo that it is thought,* Conſtantinople *and* Theſſalonica *only, have near upon* 20. *thouſand of them;* Aſia *is full of them, as* Aleppo, Tripoli, Damaſcus, Rhodes, *and indeed all places of commerce, and traffick. There are numbers of them found alſo in* Perſia, Arabia, *and about* Cranganor *in* India. *And to come to Africk, they have their Synagogues and Lumbards in* Alexandria, *the* Grand Cairo; *as alſo in* Feſſe, *in* Tremiſen, *and divers places in the Kingdom of* Morocco. *There are about one hundred families yet left in* Jeruſalem. *But that place where they are moſt unmingled is* Tiberias, *which the* Turk *gave to* Mendez *the* Jew, *for ſome ſignal ſervices; Thither they oftentimes bring or ſend the bones of their dead friends, who have left large Legacies, to be interred from other places.*

Beſides thoſe various viſible judgments which have fallen upon the Nation of the Jews, *as the utter ſubverſion of their Temple, and City, with the ſlaughter of above eleven hundred thouſand ſouls during* Titus *ſiege; Beſides the degeneration of their Country, of that Land which flowed with milk and honey, into ſuch a barren condition; Beſides their ſtragling confuſed courſe of life, with the generall contempt,*

and

and deſpicableneſs they fell into; Beſides the abjection of their ſpirits, and giddineſs of their brains; I ſay, beſides all theſe changes upon their minds, it ſeems there is a kind of curſe alſo fallen upon their bodies; witneſs thoſe uncouth looks, and odd caſt of eye, whereby they are diſtinguiſhed from other people. As likewiſe that rankiſh kind of ſent no better indeed then a ſtinck, which is obſerved to be inherent, and inſeparable from moſt of them above all other Nations; And I wiſh that England may not be troubled with that ſent again.

The occaſion of theſe ſad calamities which fell down in ſuch catarracts upon the Jews, *the diſcerning Reader ſhall diſcover in this enſuing ſtory; therefore very worthy of his peruſal, in regard they may ſerve for cautions to all people not to provoke the High Majeſty of Heaven by ſuch kind of ſedition and profaneneſs: they may ſerve as ſo many buoys to preſerve them from ſinking into ſuch gulfs of miſeries; For if* the naturall branches *were not ſpared, how can the* wild olive *think to eſcape the fire of his diſpleaſure?*

So with my hearty prayers to Heaven for the proſperity and welfare of this glorious City, and that ſhe may take fair warning by theſe Judgments, I reſt

Your Humble and ready Servant.

From the Priſon of the *Fleet* 5. *Feb.* 1650.

JAMES HOWEL.

A BRIEF DESCRIPTION of ASIA, AND The Holy Land.

Asia is twofold, the *Greater*, and the *Leſs*; the *Leſs* is a part of the *Greater*, and is at this day called *Anatolia* in reſpect of the Eaſtern ſituation thereof from *Byzantium*; *the Greater*, is now one of the *four* parts of the Earth, by reaſon of the acceſſion of *America* unto the former three; before, a third part, and by the account of ſome, (according as *Varro* tels us) one of the two parts of the ſame. For whereas they of late accounted *Europe*, *Aſia*, and *Africa*, until *America* or the New world was found out, others made *Africa* a part of *Europe*; ſo the parts of the earth were *Europe*, one, and *Aſia* the other, and no more. By neither of theſe two accounts doth *Aſia* get, or loſe, any thing from the vulgar diviſion; only when the diviſion is made into two parts, *Europe* is a gainer. Thoſe which write of the name and etymology of *Aſia*, derive the word from *Aſia* a woman, daughter to *Oceanus* and *Thetis*, wife to *Iapetus*, & mother to *Prometheus*. This Genealogy if it be taken according to the letter, there is no reaſon to ſuſpect it fabulous, why any man of underſtanding ſhould doubt it; and yet if the meaning of the fable be ſearched into, it ſeems to carry in it this appearance of truth; That *Aſia*, was named ſo from *Oceanus* the *ſea*, and *Thetis* the *water*, or wife of the ſea; that in this part only of the world which before the deluge was peepled, came the flood and deſtroyed mankind by water, the reaſon of

of the etymology lying hid in the name ἄσις which ſignifieth *moiſture*. The bounds of this part of the earth are the *Ægean* ſea, the *Propontis*, and *Black ſea*, *Palus Mæotis*, *Tanais*, *Duina*, which ſeparate it from *Europe*; but it is parted from *Africk* by the *Red ſea*, and *Iſthmus* of *Egypt*. In the firſt ages of the world, this part of the earth was more renowned then *Europe*, or any part thereof; The affairs of *Europe* were very mean, or at leaſt in great obſcurity, before *Xerxes* expedition againſt *Greece*, which was after the *Babylonian* Captivity of the *Jews*. But in *Aſia* was the wonderfull work of our Creation, and of all other creatures wrought; in this part, our Saviour wrought our Redemption, and ſhewed his miracles; here was the glorious and mighty Empire of the *Chaldæans*, ſignified by the Image with the golden Head in *Daniel*, and that Monarchy of the *Perſians* ſignified by the arms and breſt of ſilver, unto which two the *Macedonian* kingdom of braſs was inferiour. In the *Greater Aſia*, is ſituated the land of *Canaan*, called ſo from *Canaan* the ſon of *Ham* the ſon of *Noah*, whoſe poſterity dwelt there; alſo *Paleſtina* from the *Philiſtines* that peopled part of it: but it was named the land of *Promiſe* becauſe God promiſed that land unto *Abrahams* poſterity; and the *Holy Land*, as the country in which the holy people dwelt, which had the Law, the Promiſes, and Prieſthood. This country lies in 32. degrees northward from the equinoctial, it is not full 200. miles long, nor doth the breadth exceed 50 accounting 1000. paces to a mile; A country ſo fruitfull that the Scripture from the mouth of God tells us, that it was a Land which flowed with *milk* and *honey*, and that this was the glory of all Lands. Before the children of *Iſrael* drove out the inhabitants, it was governed by 30. *Kings*; and afterward it was divided into 2. *Kingdoms* in the daies of *Rehoboam* the ſon of *Solomon*. *David* numbering

the

the people of the Land found the account to be *thirteen hundred thouſand men of war*, excluding the *Benjamites*, & the tribe of *Levi*. The fruits of this Land were theſe in ſpecial, *Balm*, *Hony*, *Spices*, *Myrrhe*, *Nuts*, & *Almonds*; nor is their *Wheat* to be forgotten, nor their *Oyl*, with which they traded in the market of *Tyrus*, beſides the forenamed commodities, *Ezech.* 27.17. That it did excel in *Palm-trees Strabo* tels us, and the *Roman coyns* which in their reverſe repreſent a woman ſitting in the geſture of a mourner under a Palm-tree ſignifying *Judæa* captivated. But the Almighty, as he drove out and deſtroyed the Nations which dwelt in this land before; ſo did he afterwards his own people, becauſe of the greatneſs of their ſins, ſo that the Land (as he tels us by his Prophet) ſpued them out; and turned part of this countrey whereabout *Sodom* and *Gomorrah* ſtood into *ſlime pits*, or the *dead* or *ſalt* ſea; when as before it was for pleaſantneſs like to the garden of God; even ſo did God deal with his own unthankfull and rebellious people: firſt he carried the *ten Tribes* into bondage by *Salmanazer*, who at this day are not to be found, the other *two Tribes*, were carried away into *Babylon*, where they indured 70. *years* Captivity; and laſt of all for rejecting and crucifying his own ſon the Lord of glory, they have been deſtroyed, driven out of their own Country, and continue as vagabonds thorow the whole world. And the fruitfulneſs of this goodly Country doth ſcarce appear at this day; according to that of the Pſalmiſt, *Pſal.* 107.33,34. *He turneth rivers into a wilderneſs, and the water-ſprings into dry ground: a fruitfull land into barrenneſs, for the wickedneſs of them that dwell therein.*

No man hath obſerved the great increaſe of their ſeed, which *Iſaac* fonnd (who *ſowed in that Land, and reapt a hundred fold*) at this day; the *balm* which *Juſtin* the Hiſtorian writes of, brought in their treaſure,

and

was a plant, not as ſome have thought, proper, or common to *Arabia*; but, as *Pliny* notes, peculiar to the Land of *Judæa*, or *Syria*, as others call it; and of that high price, that it was valued at an equall rate, and ſomtimes double to *ſilver*; is now no where to be found. Nevertheleſs, leſt men ſhould think in their fooliſh imaginations, that this Land had never been ſuch, as it is by the Word of God himſelf commended to be, in ſome places there are certain marks and ſigns, of the ancient fertility thereof; for in a certain Plain divers miles long and broad, there is found ſuch fruitfull *paſtures*, that in ſo hot a Country the *graſs* is ſeen to grow in ſome places as high as a mans middle, in other places, as high as to the breſt. But though the Lord for a time hath cut off this his people, *and turned their fruitfull Land into barrenneſs*; yet he hath abundantly ſhewed, as in his word, that the fulneſs of the *Gentiles* being come in, God will have mercy upon, and take into his favour this his Ancient people, re-eſtabliſh them in their own Land in ſecurity, and, without all doubt, reſtore the Land to its former fruitfulneſs. All which let us humbly pray to God the Father, that for his infinite mercies in Jeſus Chriſt, he will ſpeedily accompliſh, *and turn the wilderneſs into a ſtanding water, and dry ground into water-ſprings*, Amen.

THE

The first Book of the WARRES OF THE JEWES.

The Proeme.

IN the great Volum of *Josephus*, there were Historicall Narrations made of things, as they had reference in chief, to the *Romans* and other Nations: This lesser Piece or *Epitome* rather, declares matters as they relate principally to the *Jews* themselves, and the State of their Common-wealth, from the *Macchabees* unto their final subversion; and ruine of the second House, therefore according unto those things that we have found in the Book of *Joseph* the Priest, son of *Gorion*, and in other books written according to most certain truth; we will draw forth and rehearse some things for the comfort that may thence arise, especially seeing all the Prophets have bent

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and directed their Propheſies and predictions to this point, that the Kingdom of the houſe of *David* ſhould be reſtored and and flouriſh in time to come. Therefore if there had been any Kings of the houſe of *David* during the time of the ſecond Temple, then ſhould we have been in ſuſpence, yea, even now already our hope had been daſht: But there was no Kingdom of the houſe of *David* in that Age, ſave only a certain Dominion that *Zerrubbabel* and *Nehemiah* had. Yea, rather the Kingdom remaine at that time in the Houſe of the *Machabees*, and in ſuch that were toward Them, and their Servants. But now to the purpoſe.

CHAP. I.

WHen *Alexander* the firſt King of the *Greeks* had eſtabliſhed his Kingdom, he died, being yet but a young man, and his Kingdom was divided among four of his Captains, as it is written, *Whiles He is yet alive, His Kingdom ſhall be broken and delivered into four coaſts of the Heavens, Dan.* 8. He left behind him a ſon of tender years, called *Archelaus*, whoſe Tutor or Governour perceiving him to be toward, gave him impoyſoned drink, and made him away. Theſe Captains made war one upon another, of whom one that was named *Ptolomy*, procured *Moſes* Law to be Tranſlated into Greek to the intent he might find

find ſome occaſion to pick a quarrell againſt Iſrael. For by their Law he ſought means to withdraw them from their Religion, accord ng to *Pſal.* 129. *Many a time have they afflicted me from my youth up, may Iſrael now ſay.* There were Seventy ancient men that Tranſlated the Law, whom *Ptolomy* the King ſeparated one from another, putting every man a part in a houſe by himſelf. But they all agreed in one ſence, albeit they changed 13. places, which was not done without miracle, that they all agreed together in the meaning and writing, as though one alone had writ it. Theſe 13 places be theſe.

Firſt, *God created in the beginning.* Here no word or thing is put before Name of God, and alſo for that in the Greek Tongue, the thing that doth is put before, and that that is made, is placed after, leaſt this word *Bereſhith* ſhould be taken for a Creator, and *Elohim* for a creature.

The ſecond, *I will make man according to the image and likeneſs, Gen.* 1. I, for we, that it ſhould not be thought, as though he were one that conſulted with other therein.

The third, *And God finiſhed the ſixth day and reſted the ſeventh, Gen.* 2 ixt for ſeventh, leaſt it ſhould ſeem as though He had made any thing in the ſeventh day, and in it ended his working.

The fourth, *Go to, I will go down, and there will confound their Language, Gen* 2. I, for we, leaſt by ſpeaking in the plurall number, He ſhould have been thought to be many.

The fifth, *And* Sarah *laughed, ſpeaking to them*

that ſtood by her, Gen. 18. With them that ſtood by her, for to her ſelf, becauſe *Ptolomy* the King ſhould not mock them, and ſay; Who ſhewed you what ſhe ſaid to her ſelf.

The ſixth, *Becauſe in their fury they killed an Oxe, and in their will they brake the Crib. Gen.* 29. *Crib for an Oxe* Leaſt the King ſhould deride them and ask, what hath a man to do with an Oxe.

The ſeventh, *And* Moſes *took his wife and his ſons, and ſet them upon that that could bear a man,* Exod. 4. *That that could bear a man, for an Aſs,* leaſt the King ſhould delude our Maſter *Moſes*, becauſe he rod on an Aſs: and that he ſhould not ſay, how ſhould an Aſs bear a woman and two children? He would never have done it, if he had not been a begger.

The eighth, *And the dwelling of the Children of Iſrael in Egypt, and other lands, was* 430. *years, Exod.* 12. Notwithſtanding, they abode not in Egypt but 210. years, and that is, that their father *Jacob* told them: *Deſcend ye* (the letters of the which word in Hebrew ſignify 210) *thither.* Furthermore, the computation of 430. years, is from the year that *Iſaac* was born, which was the holy ſeed unto *Abraham.*

The ninth, *And unto the little ones of the children of Iſrael ſtretched he not his hand,* Exod. 4. *Little ones for Princes.* As who would ſay, yea alſo unto their little ones he ſtretched not his hand. Becauſe he ſhould not ſay, the great men eſcaped, but the children of the ſons of Iſrael eſcaped not.

The

The tenth, *I took of them nothing of value*, Numb. 16. *Of value for an aſs.* Leaſt he ſhould ſay, he took not an Aſs, but he took one reward.

The eleventh, *Which things thy Lord God hath divided, that they may ſhine on all People*, Deut. 4. *That they may ſhine is added.* Leaſt he ſhould take an argument thereof and ſay, Loe the Holy and bleſſed Lord hath divided them to all People, and hath given them Licence to worſhip them.

The twelfth, *He went and worſhiped ſtrange gods, which I commmanded not to worſhip*, Deut. 17. *To worſhip, is added.* Leaſt he ſhould ſay, now haſt thou called them to ſtrange worſhiping of gods.

The thirteenth, They Tranſlated an Hare, *Little feet*, becauſe the Kings wife was called *Hare*, leaſt he ſhould ſay, the Jews mock't me.

When theſe Seventy elders had Tranſlated the Law into the Greek Tougue, *Ptolomy* rejoycing much in their wiſdom, honored them with Princely apparel and great rewards, brought them home again, merry and glad. Moreover he ſent by them oblations to our God. At that time there were many that condeſcend to follow the Laws of the Grecians, but theſe Seventy refuſed. Not long after, Captain *Selencus*, *Ptolomyes* companion in Office died, in whoſe ſtead *Antiochus* reigned in *Macedonia*. This *Antiochus* making war upon *Ptolomy*, bereft him of all his Dominions, and ſlew him. After that, he ſubdued the Land of Iſrael then under the Regiment of *Ptolomy*, and waxed very proud. He hated Iſrael alſo, be-

cauſe they loved *Ptolomy*, and aided him in the wars againſt him.

This is that *Antiochus* that builded a great City upon the ſea coaſt, and called it *Antiochia*, wherein he made a golden Idol, commanding that the children of Iſrael ſhould be brought unto it, and worſhip it. But ſome of them choſe rather to ſuffer death for the religion of their God, and ſome other fell from the Synagogue their mother Church. Before this he took away alſo their Sabbath, their New Moon, and league of Circumciſion: forbidding that in any wiſe they ſhould obſerve theſe Commandments in any place throughout all his Dominions. For the which he put many of the Iſraelites to death, and oppreſſed them more, then did ever any of their enemies or adverſaries. The ſecond man in honor next himſelf in Jeruſalem, was one *Polipus*, he erected an Image in the Temple, commanding the people of Iſrael to worſhip it: and whoſoever was diſobedient, to be ſlain. Therefore he put to death *Hanna* and her ſeven children, as it is mentioned in other places. When *Antiochus* perceived this, it increaſed his hatred towards Iſrael, inſomuch that he did his endeavour that none of them ſhould eſcape or be left alive, except ſuch as would worſhip the Image. Then fled many of the Iſraelites to the mount *Modiit*, and to *Jericho*, becauſe of the law of *Polipus* and *Antiochus* his lord, having to their Governour the high Prieſt *Mattathias* ſon of *John*, otherwiſe called *Caſmonane*. The Prieſt enjoyned them to faſt, and puniſh themſelves before the Lord

Lord with weeping ſackcloth and aſhes. And after this he ſaith unto them if ye will jeopard your lives for the holy Lord, why dye we like women? Let us go and fight with *Polipus*, and if we dye, we ſhall dye with honor: paradventure the Holy and bleſſed God will help us, and will not root out the remnant of Iſrael. To this counſel every man aſſembled, and made a covenant with him upon this thing. *Polipus* hearing this, gathered his forces together, and made towards them to deſtroy them, and what Iſraelite ſoever he found in his way, he ſlew him. *Mattathias* the Prieſt, and all the remnant of Iſrael, underſtanding that *Polipus* came againſt them, they went up the mount *Modiit* with their wives and children. Then put he himſelf and his ſons in armor. He had five ſons, *Judas* the eldeſt, the next *Johonathan*, the third *Joachan*, the fourth *Schimeon*, the fift, *Eleazar*. All theſe were va iant men of war. When *Polipus* came to them, he craftily ſpake to *Mattathias*, ſaying: Thou art one of the chief men in Iſrael, and a man of honor and eſtimation. Come down therefore, and all that be with thee, worſhip the Image, and ſtrive not againſt the King, that ye may live and not be deſtroyed. Thou ſhalt be their Prince alſo, if thou ſhalt be conformable. But the Prieſt in no wiſe would be ſeduced by him, but rather curſed and reviled him. *Mattathias* had an Altar at the foot of the hill, whereupon when he had offered ſacrifice to the moſt bleſſed God: there came one of the wicked Iſraelites out of *Polipus* Camp, and killed

upon it a ſwine. This villain was young and luſty, but the Prieſt was old: yet when he ſaw what this lewd fellow had done, crying to his God to ſtrengthen him, he challenged a combat between himſelf and the fellow. Which thing being liked both of the fellow, and of *Polipus*, with his whole army: *Mattathias* came down with his drawn ſword in his hand, and the fellow ſtood againſt him ready to receive him. But the Prieſt ruſhing upon him, by the aſſiſtance of his God, overcame him, cut off his head, and caſt his carcaſs upon the Altar: whereat *Polipus* and his whole Hoaſt were much aſtonied beholding one another. The Prieſt ſtood ſtill by the Altar, crying, which of you will come to me man for man? Then *Polipus* picked out a ſtrong champion, the beſt of all his army, and brought him out of the arreis of his hoaſt, to teach him his leſſon, how he ſhould behave himſelf with the Prieſt. The Prieſt therefore drew toward the camp with his naked ſword in his hand, as though he came to joyn with their champion: but leaving him, he turned his ſword upon *Polipus*, ſtruck of his head, and fled to the hill. Then blowing their horns, and making a ſhout together, they ruſhed down upon the Grecians camp. But when the Grecians ſaw that their grand Captain was ſlain, they fled, *Chaſmoname* and his ſons with all Iſrael followed the chaſe; overthrew them, and made great ſlaughter.

This done, *Mattathias* the Prieſt went to Jeruſalem, purified the Temple, reſtored the worſhipping of God, and commanded all that

that were born during the time of *Polipus* to be circumciſed, for by the means of his inhibition, they were uncircumciſed. Thus being eſtabliſhed, he ſate upon the Throne of the Kiugdom, and drove the Greeks out of the Land of Iſrael. His kingdom endured one year, which was the 212. year from the building of the ſecond Houſe. After this he fell ſick, and like to die, charged his ſons to keep the obſervations of the Lord, and to walk in his wayes: alſo to play the men againſt the Grecians, for the Religion of the Lord. Then brought he forth *Judas* a tall man & a hardy, and placing him in the Sanctuary, took a horn of oyl, and poured it upon his head, whereat the Iſraelits clapped their hands, and gave a great ſhout, ſaying, God ſave the King, God ſave the King.

Soon after, *Judas* gathered an Army of Iſrael, and made an expedition againſt the Remnant of the Greeks that were left in the Holds of Iſrael, and whatſoever he took in hand, God gave it good ſucceſſe, Notwithſtanding, *Antiochus* ſent againſt him a Puiſſant Army, under the leading of one Captain *Pelonius*, againſt whom *Judas* ſo warred, that the Grecians went to wrack, for he eſpied his time when they were deſtitute of victuals, and ſpeedily ſet upon them, beat them down handſmooth, and approached to Captain *Pelonius*; ſlew the valianteſt about him, yea, and him alſo. When *Antiochus* heard this, he was in a great rage: wherefore he choſe out a moſt valiant Captain, called *Lyſias*, and ſent him againſt *Jeruſalem*, with 1000. Horſemen, and Footmen without number. *Judas* having knowledge

knowledge thereof, commanded a Faſt throughout all Iſrael for three dayes, and afterwards took Muſter of all his Army, and made over them Captains of thouſands, hundreds, fifties, and tens. Theſe ſaid to their ſouldiers, *Whoſoever is afraid, &c.* Whereupon many of the people returned home, yet there remained 7500. of ſuch courage all, that one would not have run away for a hundred. *Lyſias* divided his Hoaſt into three parts, committing them unto three Captains, *Nicanor*, *Bagris*, and *Ptolomy*: But after the Iſraelits had once given a great ſhout, the Lord beat down the Greeks, ſo that the Iſraelits deſtroyed nine thouſand of their enemies, and ſpoiled the whole Hoaſt, and they that remained alive, took themſelves to flight. The next day King *Judas* kept his Sabbath, together with all Iſrael in the Temple, for the battel was upon the ſixth day. The morrow after, the Iſraelits returned to the ſpoil of thoſe that were killed, and after to purſue other that were not able to reſiſt: but they found none, for they were fled into *Aſtaroth Karnaum*.

During the time of theſe Wars, *Antiochus* invaded the Land of Perſia, for they had moved War againſt him, and done injury, wherefore he fought againſt him: but having the overthrow at their hands, he returned to *Antiochia* with great ſhame, where alſo he found his Armies with another diſhonour and foil. Wherewith he was in ſuch rage, that he gathered together all the valianteſt and beſt Warriours in all *Grecia*, yea all that were able to bear weapons, ſwearing he would bring with him

ſuch

ſuch an Army, that all the ground about Jeruſalem ſhould not ſuffice them to ſtand upon, whom he would have with him, even for his footmen only: And he ſet forward his Horſemen, with horſes and wagons laden with all manner of munition for the Wars; as Bows, Shields, Targets, Swords, and Spears, Breſtplates, and Morions, beſides a great number of Elephants, and ſuch, that twelve valiant men might fight upon one Elephant, the Elephants being to them as a fortreſſe. But King *Judas* taking heart to him, put his truſt in his God, and joyned battel with him. At length when he with the power of Iſrael approached to the Elephants, they ſlew them down right, ſo that the Elephants roared, the Horſes and all the beaſts that drew the baggage and furniture, were very ſore afraid. King *Antiochus* alſo, being mounted upon his Mare, and not able to ſit her in her flight, was thrown down. His ſervants therefore finding him, took him up, and bare him a while upon their ſhoulders, and (being a corpulent and groſſe man) they were not able to carry him further, but caſt him down in the way. The Lord had plagued him alſo and his whole Hoſt before with a dry ſcab, or rotten mattier, and with other moſt horrible diſeaſes: therefore as he ſaw all theſe things, he confeſſed it to be the hand of God. Whereupon he made a vow, that if he eſcaped, he would circumciſe himſelf, with all his ſouldiers, and would convert them to the worſhipping of the God of Iſrael; but God heard him not. He fled therefore a foot as well as he might, and died by the way, through his greivous

grievous and ſore diſeaſes, and *Opiter* his ſon reigned in his ſtead. King *Judas* with all Iſrael, returned with great joy to the houſe of the Lord, offered ſacrifice: and as they had laid wood upon the Altar, and the ſacrifice upon that, they called unto the Lord, lovingly to accept their ſacrifice, and in the mean ſpace, fire came forth of the Altar by its own accord, conſuming the ſacrifice and the wood, the like never chanced unto them to this day. This miracle was wrought the 25. day of the moneth *Elul*, or *Auguſt*.

The King made an expedition alſo into *Arabia*, to war upon the people thereof, and made of them a great ſlaughter, brought them into ſubjection, and made them tributaries. In his return he ſet upon a great City of the Greeks, wan it, and razed it. After that, he made a road into Greece ten dayes journey, where came againſt him with a mighty Army the chief man in King *Opiters* Realm, next his perſon: but *Judas* diſcomfited him and all his people. From whence he went to the City *Sypolis*, that was under the Romans, where came forth to meet him *Godolias* with a royal Preſent, informing him that they had ever born the Iſraelits good will, were their neighbours, and ſhewed them pleaſures. The King examined the matter, and found their words true: ſo receiving their Preſents, departed thence.

After this *Gorgorius* a Captain of the Romans, moved War with *Judas*, but *Judas* ſtruck a battel with him, and deſtroyed his whole Army, ſo that none eſcaped.

Opiter

Opiter ſon of *Antiochus*, hearing what acts *Iudas* did in all Countries round about: he muſtred all his people, levyed a puiſſant Army, wherewith he came and beſieged *Bethar*. Then cryed *Iudas* and all Iſrael to their God with faſting and ſacrifices. The night after, *Iudas* divided his men into certain bands, commanding them to give the Grecians a *Camiſado*, and to enter their Camp whiles it was dark: which they did, and ſlew very many of the beſt of the Grecians, about 4000. preparing nevertheleſſe for the Field againſt the morrow, where alſo the Iſraelites did beat down many of the Greeks. In that Battel was ſlain *Eleazar* ſon of *Mattathias* the Kings brother. For when he eſpied one with a golden ſword upon the Elephant, he thought him to be King *Opiter*, who had 20. Elephants in his Army; therefore he took heart to him, and beat down the ſouldiers of the Greeks on both ſides were they never ſo ſtrong, till he came to the Elephant. And becauſe the Elephant was ſo high that he could not reach them that ſate upon him, he thruſt his ſword into the belly of the beaſt, to overthrow the King, whereat the Elephant ſhrunk together and fell upon *Eleazar*, that he died there, for whoſe ſake all Iſrael mourned, and made great lamentation.

But *Opiter* hearing this, ſtraightway made ſuite to King *Iudas* for peace, and a League to be made between them, which after *Iudas* had conſented unto, he returned home into Greece again, and by the way fell into the hands of his enemies that ſlew him.

After

After him ſucceeded *Demetrius*, his enemy, who was the cauſe of his death. There were at that time, certain evil diſpoſed perſons of the Jews, that ſerved the King of the Grecians in his Wars, namely, one *Alkimus* who went to the King of the Greeks at that time lying at *Antiochia*, and ſtirred him to move War upon Iſrael, and King *Iudas*. By whoſe ſuggeſtion *Demetrius* ſent againſt *Iudas* a Captain called *Nicanor*, with a ſtrong Army. He now coming to Jeruſalem, let *Iudas* underſtand that he bare him good will, and was deſirous to make peace, and to enter into a League with him. Therefore as *Iudas* came forth accompanied with his brethren the ſons of *Chaſmoname*, *Nicanor* met him in the way, imbraced him, and kiſſed him: after that, led him to his pavillion, and ſet him upon his pavillion, and ſet him upon his ſeat of Honour. King *Iudas* alſo after he returned from the Camp, made unto *Nicanor* a great feaſt, calling him and his Noble men with him into Jeruſalem, where they eat and drank at the Kings Table. King *Iudas* was yet unmarried, wherefore *Nicanor* moved him to take a Wife, that he might have iſſue, and not looſe his ſucceſſion, whoſe counſel *Iudas* allowed.

This done, the lewd pickthank *Alkimus* declared to King *Demetrius* the League that *Nicanor* had made with King *Iudas*: whereat *Demetrius* being wroth, writ unto *Nicanor*, that he had intelligence of his traiterous practiſes. *Nicanor* was in Jeruſalem when this Letter was delivered him. When *Iudas* heard of the contents of the Letter, he

he fled out of Jeruſalem into Samaria, where he ſounded a Trumpet, and gathered Iſrael together.

Nicanor upon theſe letters entred the Houſe of the Lord to ſeek *Judas*, but he found him not. Then he examined the Prieſts, who ſware they knew not what was become of him.

After he had now ſought him in every corner throughout Jeruſalem, and could not find him, in a fume he ſware he would beat down the Temple: and gathering together all his Hoſt, He made ſpeed againſt *Judas*.

When he heard of *Nicanors* coming, he iſſued out of Samaria to met him, and after they had joyned battel, *Judas* ſlew of the Greeks to the number of eighteen thouſand Horſemen, took *Nicanor* alive, and was intended to kill him. But *Nicanor* beſought pardon of him, alledging that the King knew well enough, that he began not this battel with his good will, but leſt he ſhould tranſgreſſe the Commandment of the King his Maſter. Wherefore (ſaith he) I humbly beſeech your Majeſty not to kill me, and I will ſweare unto you, that I will never bear Arms againſt you, nor annoy you any more.

Upon this the King made a League with him, and diſmiſſed him. So he returned to the King his Maſter with ſhame enough. After this *Demetrius* died, and *Lyſia* his ſon raigned in his ſtead; yet the wicked men ceaſed not, but moved againſt King *Lyſia* to make a voyage in his own perſon, with a puiſſant Army againſt *Judas*: but having the overthrow

throw of King *Judas*, he fled unto *Asdotum*, till he had ſtrongly repaired again his Army. Then came he the ſecond time upon *Judas*, in which conflict the Iſraelites were put to flight. King *Judas* notwithſtanding, fled neither one way nor other, but called to his men, and exhorted them to return and ſtick to him, yet they would not obey him.

So he abod alone with his drawn ſword in his hand, unto whom none of his enemies durſt approach nigh, but with chariots and horſemen they environed him, and Archers ſhot at him, wounding him ſore, till he fell down dead upon the ground, and they that were about him were taken alive. The time that he reigned over Iſrael was ſix years. Many of the Greeks Captains were ſlain alſo in that battel, and the King himſelf ſo wounded, that he was fain to get him into his Country to be cured of his wounds. After he had recovered his health, he returned again, came to Jeruſalem, and to all the Cities of Iſrael, with the power of the Greeks, wherewith he ſo afflicted them at that time for the ſpace of four moneths after the death of *Judas*, that the like tribulation was never ſeen in Iſrael. In the mean ſeaſon, the Iſraelits reſorted to *Ionathas* the ſon of *Mattathias*, and made him King in *Iuda*'s ſtead, and were ſworn unto him. This *Ionathas* fought divers great battels againſt the Greeks, having the aid of one *Samnus* of the kindred of *Alexander* the firſt, who had made a League with *Ionathas*, and took his part againſt Grecia, waſted and ſpoiled it ſore, till at length, the King of the Grecians ſlew *Ionathas* by a train.

His

His reign over Iſrael was ſix years.

Then was *Simeon* his brother King in his ſtead; againſt him came *Antiochus* the ſecond, King of the Grecians came to war; but *Simeon* met him and laid firſt and an ambuſh to entrap the Greeks, and then ordered his battel in array againſt *Antiochus*. After that, he with his whole Hoſt made a face, faining as they fled, and retired, till they perceived *Antiochus*, who purſued them, to be within their danger, then the ambuſh brake forth upon the Greeks, made a very great ſlaughter. After this, *Simeon* returned to Jeruſalem with great joy.

Then ſent *Ptolomee* King of Egypt, an Embaſſage to *Simeon* King of Iſrael, offering him his daughter in marriage. To this requeſt when King *Simeon* had conſented, *Ptolomee* came to Jeruſalem, where was made him a great Feaſt, and they were allyed together. Whereupon *Antiochus* King of the Grecians writ to *Ptolomee* King of Egypt, privily to murther *Simeon* King of Iſrael. Whom *Ptolomee* durſt not but obey, for at that time the King of Egypt was in ſubjection to the Greeks. Therefore when *Simeon* came into Egypt to ſee his father in law *Ptolomee*, he was received with great feaſting: but in the ſame time he had poiſon given, that he died thereof. Beſides this alſo, his ſon which came with him, *Ptolomee* caſt in priſon. Theſe things juſtly chanced unto *Simeon*, for that he had tranſgreſſed the word of the Lord, that forbad all alliance with the Gentiles. The time that he reign-over Iſrael, was eighteen years.

BIBL. CANT. ACAD.

Then *John* his ſon reigned in his ſtead, who was called *Hircanus* in the Greek Tongue. The ſame *Ptolomy* king of Egypt invaded Iſrael with all the power that he could make. But *John* the ſon of *Simeon* met him, and the Lord overthrew *Ptolomy* with his whole Hoſt, that they were ſlain of the Iſraelites, and purſued to the City *Dagon*, about which time the Iſraelites made trenches, and beſieged it. Now within the Town they had the mother of king *Hircanus*, whom *Ptolomy* cauſed to be ſet upon the walls, and to be ſcourged with whips in the ſight of her ſon. When *Hircanus* ſaw the great affliction of his mother, he would have raiſed his ſiege, and departed from *Ptolomy*. But his mother called unto him, and ſaid, My dear ſon *John*, regard not my trouble, for all chaſtenings come from God. Proceed manfully with thy ſiege againſt this City, for it is in great diſtreſſe, and revenge me, thy father and brother murthered by *Ptolomy*. The king followed her adviſe, and manfully raiſed a Mount, from the which he battered the walls with Engines of Iron like Chariots, till they began to ſhake. Wherefore many of the ſouldiers of the Town fled, and their companies began to ſhatter, *Ptolomy* ſeeing this, commanded to afflict his mother yet more, and to increaſe her ſcourgings, until the entrails of *Hircanus* was moved, that he could not abide longer to ſee his mother ſo cruelly handled, but leave the ſiege, and let *Ptolomy* eſcape: who nevertheleſſe killed his mother, and fled into Egypt.

In the fourth year of king *Hircanus* reign, *Pius* king

king of Greece came and beſieged Jeruſalem with a great power and ſtrength, whom *Hircanus* was not able to meet and encounter withal in the field, but ſuffered himſelf to be cloſed up in the City. The king of the Grecians therefore raiſed great towers againſt the City, apart from the wall, digged a trench, and caſt up a mount. Then planted they their Engins named Rams againſt the gates, ſo that the City was hard beſieged: for they beat down one of the Turrets that ſtood upon the wall, whereat all Iſrael was afraid, and agreed together to iſſue out, and skirmiſh with them, whatſoever ſhould come thereon, life or death. Which although *Hircanus* liked not, yet they did ſo, and ſlew many of their enemies, and put them alſo to flight that they were conſtrained to encamp themſelves further off from Jeruſalem. Then the Iſraelites came to the towers that the Greeks had builded, and razed them to the ground. Thus they iſſued out daily, skirmiſhing with *Pius*, until the Feaſt of the Tabernacles. Then ſent *Hircanus* to *Pius*, deſiring him that he would grant them Truce, and let them be at peace while the Feaſt laſted. His requeſt *Pius* granted, and ſent a fat Oxe to be offered to the God of Iſrael, covering his horns with beaten gold, and dreſſing him with fillets of chriſtal, & other precious ſtones, clad alſo in a garment of Purple, and divers other precious cloaths. He ſent moreover plate, both of ſilver, and gold, full of divers kinds of ſpices, all to be offered unto the Lord. When *Hircanus* ſaw this, he went out unto *Pius*, and after he had made peace with him,

he made him and his chief men of War a great Feaſt, and gave him a Preſent of III C. pound weight of Gold: He went alſo with *Pius* to aid him againſt the *King* of Perſia, that at that time rebelled againſt him. But he tarried there not long, becauſe the time of Pentecoſt was at hand. Wherefore *Hircanus* and the Hoſt of Iſrael returned; but *Pius* and his Army of the Grecians proceeded. Whom the king of the Perſians met in the field, ſlew *Pius* himſelf, and vanquiſhed the reſidue, that almoſt none remained. VVhereof when tydings came to *Hircanus* he was very glad, and returned to Jeruſalem with peace and joy.

After this, *Hircanus* made many great Battels with the Nations about him, and had ever victory.

He alſo came to the Mount of *Corizim*, where he won a fort of the Sectaries and Samaritans, and razed the Temple that the Sectaries had there as their houſe of Sanctuary, which they builded by the licence of *Alexander* the firſt king of the Greeks. He that built it was *Manaſſe* the Prieſt, brother to *Simeon* the juſt. But *Hircanus* the high Prieſt pulled it down two hundred years after that it was builded. From thence he went to the City of Samaria and beſieged it. This was the mother City of the Samaritans, and *Sectaries*, which was brought to ſuch diſtreſſe, by the long ſiege of *Hircanus* that they within were fain to eat the carcaſes of Dogs.

The feaſt of Propitiation then at hand, *Hircanus* made ſpeed to Jeruſalem to execute his office

at

at that feaſt, (for he was high Prieſt) appointed for Generals of his Army, *Ariſtobulus* his eldeſt ſon, and his ſecond *Antigonus*.

In the mean ſeaſon, they within the Town writ to the king of Greece, to come to ſuccour them, which he did with a great power. But theſe two young men the kings ſons, went to meet them with the ſtrength of the Iſraelites, and gave them the overthrow, killing them up almoſt every one, to the number of twenty one thouſand fighting men, and the reſt fled.

That done, the young men returned to the ſiege of *Samaria*. *King Hircanus* their father, had tidings of the coming of the Grecians againſt his ſons, ſo that he perceived they ſhould have the Grecians of the one ſide of them, and the *Samaritans* and *Sectaries* of the other: but he knew nothing what was hapned, for that victory chanced the ninth day of *Tiſre*, or *September*. His heart therefore was careful for his ſons, and for Iſrael; notwithſtanding he proceeded in his office according as the feaſt required: as he entred into the houſe of *Sanctum Sanctorum*, or the Moſt Holieſt, to offer incenſe, and to call for mercy for his children and for his Army, he heard a voice ſpeaking unto him: Never trouble thy mind with thy children, and with the Hoſt of Iſrael, for yeſterday the Lord of mercy heard them, and according to the greatneſſe of his goodneſs, for thy Fathers ſakes: Let thy heart therefore be right, and thy hands pure. So the King going out of the Sanctuary, declared it to the people. Whereupon the next

day he ſent poſt to *Samaria* and was aſſuredly certified again that this was true. Wherefore King *Hircanus* was magnified greatly of all Iſrael, for they knew that the bleſſed Lord accepted his doings, inſpiring him with the holy Ghoſt, and increaſing his kingdom and Prieſthood. After this he took journey to Samaria, beſieged it a whole year, and at length wan it, ſlew all alſo that bare life within. He razed the walls, the palace, and burnt up the City. He had wars alſo with the Romans, and the Arabians: and God proſpered all that ever he took in hand. Shortly after, God gave him reſt and quietneſſe from all that dwelt about him, and from all his enemies, ſo that Iſrael reſted boldly in peace and tranquility all his time.

On a time the King made a Feaſt to all the Sages of Iſrael, that they might make cheer with him. *And being pleaſantly diſpoſed, he ſaid, I am your Scholler, and whatſoever I do, that do I by your Authority. Wherefore I pray you, if you ſee any fault in me, or if I do not as becometh me, tell me of it, that I might reform my evil way.* Then every man greatly extolled and commended him, ſaying; who is like unto thee, our Lord King, ſo worthy of the Kingdom & Prieſthood, ſo notable in good works, whoſe works be done for the God of heaven, which haſt alſo done us ſo much good in Iſrael? The King was well pleaſed with their anſwer, and rejoyced greatly. Yet was there one among them, an undiſcreet man, called *Elezaar*, who ſpake unadviſedly to the king. And it pleaſe your Majeſty, it were ſufficient for you to have the Crown

Crown of the Kingdom, ye might leave the Crown of the Prieſthood to the ſeed of *Aaron*, for as much as your mother was Captain in mount *Moditt*. Incontinent the King was moved and ſore diſpleaſed againſt the Sages: which certain of his ſervants that hated the Sages, and ſmelled ſomewhat of Sects, perceiving one of them, informed the King that whatſoever that undiſcreet perſon had ſpoken, it was not without the adviſe of the Sages.

Whereupon the King demanded of the Sages, what law ſhall that man have that in deſpight of the King ſpeaketh things to his reproach? They made anſwer, he is worthy to be whipt. Then ſaid one of the Saducees, the matter is plain, that according to the minds of the Sages, and at their bidding, he upbraided thee, and therefore they would not award him to die. Whereat the King held his peace, and gave never a word to anſwer: ſo all the joy was turned into ſadneſſe. The next day at the commandment of the King, proclamation went to all the Cities in the Kings Dominions, that they ſhould ſtand to the ordinance of *Saboch* and *Bithus*: and whoſoever ſhould refuſe to follow their Decrees, or would obſerve the Traditions of the Sages, and obey their will, ſhould ſuffer death. This was *John* the high Prieſt, which had the Prieſthood forty years, and in the end became a Saducee. Notwithſtanding the Iſraelites obeyed not the kings commandment, but rather privily followed the ordinances of the Sages. The king himſelf and all his ſervants followed the Traditions of the Saducees, making Inquiſition

for them that ſtuck to the conſtitutions of the Sages, and putting to death as many as he could get knowledge of. By this means he drew much people of Iſrael into this opinion. The time that *Hircanus* ruled over Iſrael, was 31. years, and then he died.

After him reigned his ſon *Ariſtobulus*, for he had three ſons, *Ariſtobulus*, *Antigonus*, and *Alexander*; This *Alexander* was hated of his Father, and baniſhed out of his preſence. He went therefore and made War upon Tyre and Sidon, ſubdued them, and compelled them to be circumciſed.

Ariſtobulus regarded not the high Prieſt-hood, but set light by it, wherefore he would not execute the office thereof, but took the Kingdom upon him, and ſet the Crown upon his head, and was called the great King. Beſides this, he baniſhed his mother, and *Alexander* her ſon, his younger brother, and would not ſuffer them to dwell in Jeruſalem. But he loved his brother *Antigonus*, and made him Lieutenant General of all his Wars, ſetting him forward into the Wars againſt his enemies. Wherein the young man *Antigonus* had good fortune, and proſpered in all things that he took in hand, and returned ſafe to Jeruſalem, where he entred into the houſe of the Sanctuary to pray for his brother the King, which at that time was grievouſly ſick: and alſo to acknowledge before the Lord God, his goodneſſe and mercy towards him, in that he aided him againſt his enemies. Then came a certain wicked perſon unto the King, and informed

informed him with this tale: Thy brother (ſaith he) returning from the wars, inquired of thy health, and when it was told him thou waſt ſick, he ſaid, I will go to him to day and rid him out of the world. When the King heard this, he was wroth toward the Sages, and commanded his brother to be apprehended, and carried to the place of *Starton*, there to be kept in priſon, till he had made further inquiſition of this matter. In the mean ſpace the Queen, the Kings wife, commanded him to be put to death there, without knowledge of the Kings mind. But when the King heard that his brother was killed, he cryed out and wept bitterly, ſmiting his breaſt in ſuch ſort with his hand, that he ſwouned, and much blood iſſued out of his mouth. He reigned over Iſrael two years.

After him his brother *Alexander* reigned, who was alſo called, King *Janai*, being brought out of Priſon, where his brother had put him, and made King of Iſrael. He was a mighty man, and valiant in all his wars againſt his enemies, prevailing againſt them. He had wars with the Philiſtims namely *Aſam* and *Aſcalon*, whom he put to the worſe, and overcame them. This man refuſed not the Prieſthood, but was high Prieſt. It chanced on a time, when he ſtood at the Altar to offer ſacrifice, one of the ſages caſt a *Cedar* tree on him, whereat he lifted up his right hand upon the Altar crying give me my ſword. Then the Sages kneeled down before him, and ſware they did t not of any contempt but rather (ſay they) that we thus ſporting

ting before the Lord, would be merry upon the High ſolemn day. But the Kings ſervants anſwered roughly again, ſaying; although ye play and rejoyce, yet it is not the manner of the country to uſe any ſuch deſpightfull cuſtome with the King. The contention waxed hot againſt them, till at length the Sages ſpake evil of the King, caſting in his teeth that he was an unhallowed and ſuſpended perſon, and that his Grand-mother on the fathers ſide was a Captain in mount *Modiit*, whereby her ſeed was ſtained. The King was ſore moved at that, inſomuch that he commanded all the Sages to be ſlain. Therefore, whereſoever they found them, in the Sanctuary, or in the ſtreets of Jeruſalem, they killed them forthwith. Then the King commanded that every man ſhould obey the governance and traditions of the Saducees. So in thoſe daies had the Sages great tribulation, ſome fell on the ſword, ſome fled away, and ſome tarried at home with great diſhonor.

After theſe matters, the King made an expedition into *Arabia*, entred the country as far as the rock of the Wilderneſs, againſt *Hattam* King of *Arabia* and ſubdued his land. After that, he warred on *Medaba* and the whole Land of *Moab*, vanquiſhed them, and bringing them under tribute, and ſo returned with honor to Jeruſalem. When he had after this well bethought him of his doings, it repented him of his evil waies: wherefore he altered his mind and began to make much

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of the Sages, ſubmitting him to their ordinance, and eſteemed their traditions.

There was at that time a kind of Sect that were called *Phariſees*, of whom ſuch as had eſcaped, the King ſent to call them home again, and when they came into his preſence, he ſpake unto them words of comfort ſaying, My brethren, ye ſhall underſtand, that the thing which is once done, muſt needs be tearmed as it is, and cannot be revoked. And truth it is, you cannot excuſe the reproach that ye did me, nor I cannot call again the blood that I have ſhed. Notwithſtanding I confeſs my fault unto you, and have changed my indignation to love, praying you to put out of your heart all rancor and malice, lay away all your mourning and ſorrowfulneſs of your minds, rejoycing in your reconciliation and atonement with me, and be of good cheer. But they made him anſwer: we will not lay away our hatred and enmity, for thou ſpeakeſt but deceitfully, and we ſpeak that is truth. Furthermore, thou haſt killed our chief men and Elders, neither haſt thou only done us this injury: but as *Hircanus* thy father began this miſchief, ſo thou haſt holden on and continued it. Wherefore this hatred between thee and us hath taken ſome root, neither can we leave our lamentation till thou dye, and God take vengeance on thee for our ſakes. Then ſhall we rejoyce when we ſee vengeance. So they departed from his preſence, neither did the King give them any anſwer at all. But when they ſaw the King to

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be incenſed againſt them. and by that means the matter might redound to their own harm, after conſultation had, they went to the King of Greece, whoſe name was *Demetrius*, ſhewed him what *Hircanus* and *Alexander* his ſon had don to the Phariſees, and all the Iſraelites that bare them good will, and followed their traditions, and how they alſo hated *Alexander*, for the miſchief that he had wrought them, ſo that if any man will come and revenge the malice of *Alexander*, they would be ready to aid him. *Demetrius* followed their advice, and aſſembling together all his people, to the number of 400000. horſemen, and footmen without number, he took his journey, and encamped againſt *Sichem*.

The King *Alexander* raiſed ſix thouſand horſemen to aid him. But the King of the Grecians writ privily to the Antients of the Sectaries, that they ſhould not aid *Alexander*; to the ſouldiers alſo that *Alexander* had hired, he ſent rewards, gold and ſilver, that they returned home to their country, and aided not *Alexander*, whereupon he was not able to withſtand *Demetrius*. Therefore hearing that *Demetrius* was removed from *Sichem* toward Jeruſalem, intending to take him in the City, he fled by night with a few of his men to the mountains, and lurked there.

When the men of Iſrael that were in *Judea*, heard that the King was fled out of Jeruſalem, and that the City was in fear to come into the hands of the *Grecians*: they gathered themſelves together, and ſtood for their lives, as though all had been

been one man, to the number of ten thouſand and ſet upon *Demetrius* Camp, killed all his beſt men of war, and ſpoiled all his Hoſt, that he fled from them, and came home into his Country with great diſhonor.

This done, the King took heart to him, and returned to his Kingdom, but the Phariſees fled to *Bethſhemes*, fortifying themſelves againſt the King, who having intelligence thereof, gathered an Army and went againſt them, won the City, and took 800. of the chiefeſt Phariſees, bound them in chains, and brought them to Jeruſalem.

Then banqueted he all his ſervants upon the roof of his Pallace in a high place, where his learned Peers did eat and drink, till they were drunk. And in his merry mood he commanded thoſe eight hundred Phariſees priſoners to be fetcht forth, and to be hanged every man of them upon gallowſes before him, at which ſight he drunk and laughed heartily.

After this he fell ſick in the four and twentieth year of his Reign, of a grievous diſeaſe, a Quartain Ague, that held him three years; and for all this he ſhrunk not nor letted to go to the war to encounter and fight with his enemies, what nation ſoever they were round about him, as though he had been a whole man.

In the 27. year of his Reign, which was the third of his ſickneſs, he made an expedition into the Land of *Moab*, againſt a certain City called *Rabaga*, to get it by force. At which time he was very ſick and weak; wherefore his wife *Alexandra* the

the Queen went with him, fearing leaſt he ſhould dye by the way. And as he encamped himſelf againſt the City, and urged it ſore with aſſaults, his ſickneſs increaſed upon him more and more. Wherefore his wife, perceiving that he was like to dye, wept bitterly for him, and ſaid; to whom ſhall I be ſo bold as to ſhew my face when thou art once dead, ſeeing thou haſt wrought ſuch miſchief againſt the Phariſees, whom all the Land favoureth, and following their traditions, obey their inſtructions? if they ſhall be diſpoſed to revenge themſelves upon me and thy young children, they ſhall have aid of all that dwell in the Land. The King anſwered, Weep not, nor ſhew any reſemblance of penſiveneſs: I will tell thee what thou ſhalt do, and if thou wilt follow my counſell, thou ſhalt proſper and Raign, thou and thy children as thou wouldeſt deſire; put caſe I dye, there is no man in the world need know thereof: tell thou every man therefore that ask for me that I am ſick, and will not that any man ſhall come at me. In the mean while anoint and ſeaſon me with balms fight with courage againſt this City, till thou win it, and then return to Jeruſalem with joy: and beware thou put on no mourning apparrell, nor weep, but bring me unto Jeruſalem, and lay me on a bed like a ſick man, and after call together the chief of the Phariſees, bring them where I am, and ſpeak unto them gently in this ſort: *Alexander* hath been ever your enemy, I know it very well: wherefore take him if ye liſt, and caſt him into the fire, or to the dogs, or bury him it

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ſhall be at your choiſe: I know well they are pitifull men, and ſo full of mercy, that they will bury me honorably, and appoint ſome one of my ſons whom they like beſt to be King. The Queen did therefore as ſhe was inſtructed of the King. And when ſhe had won *Rabaga*, ſhe joyfully returned to *Jeruſalem*: after that gathered together the elders of the *Phariſees*, and ſpake to them as the King had adviſed her. The *Phariſees* hearing that the King was dead, and that his body was in their hands to do withall what they liſt, they anſwered the Queen, God forbid, we ſhould do this unto our Lord, the anointed of God: He was the King and high Prieſt; what though he were a ſinner, yet his death ſhall be an expiation for all his iniquities. Therefore we will bewail him, and mourn for him, yea, we will carry his coffin our ſelves on our necks, and bury him as it becometh a Kings Majeſty, and ſo they did. The time that he had raigned was xxvii. years; after him raigned his wife *Alexandra* in his ſtead; for the *Phariſees* after they had finiſhed the ſeventh day of the morning, they committed the Kingdom unto her. She had two ſons by the King: the Elder was called *Hircanus*, the other *Ariſtobulus*, *Hircanus* was a juſt man and a righteous, but *Ariſtobulus* was a Warriour and a man of courage; beſides that of a familiar and loving countenance. He favoured alſo the learned men and followed their inſtruction. But *Hircanus* his elder brother, loved the *Phariſees*.

On a time therefore when the Queen ſate in the throne of her Kingdom, ſhe cal'd the antients of

of the *Phariſees* before her, honored them, and commanded to releaſe and ſet at liberty all ſuch *Phariſees* as the King her husband, and her father in Law had caſt in priſon, and taking the *Phariſees* by the hands ſhe commanded all Iſrael to obey their ordinances. Then made ſhe *Hircanus* her ſon high Prieſt, and *Ariſtobulus* Lieutenant of the Wars.

She ſent alſo to all the Lands that her husband and father in Law had ſubdued, and demanded the noble mens ſons for pledges, which ſhe kept in Jeruſalem. So the Lord gave to the Queen quietneſs from all that were under her ſubjection. She gave alſo the *Phariſees* authority over the learned ſort, putting them in their hands to order at their will.

Whereupon ſtraight way they found one *Dogrus*, a great man amongſt the learned ſort, whom they ſlew, and much people beſides of the Ancients of that Sect, ſo that the Sectaries were in great diſtreſs. They gathered themſelves together therefore, and came to *Ariſtobulus* the Lieutenant of the wars, and with him they came to the Queen, ſaying unto her: Thou knoweſt the enmity that is between us and the *Phariſees*, which hate thy husband and father in law, yea, and thy children alſo. We were his men of war that went with him in all his affairs, aided him, now thou haſt given us into their hands to be murthered and baniſhed out of the Land: What will *Hartam* King of *Arabia* do, when he heareth this, that we ſhall forſake thee? He will come and revenge him of all

all the battel that thy husband fought againſt him. Yea, the Phariſees will take his part, and deliver thee and thy children into his hands, that there ſhall not be left unto *Hircanus* the King, and his Son *Alexander* thy husband, any name or remnant at all. The Queen gave them no word of anſwer; whereat *Ariſtobulus* was angry, and letted not to utter it to his mothers face, but ſhe would not hear him. Wherefore *Ariſtobulus* counſelled the Sectaries to go their waies, and depart out of *Jeruſalem*, to chooſe them Cities in the land of *Juda*, where they might dwell with their honor, and not to ſuffer themſelves to be ſlain under the Phariſees hands. Wherefore departing from *Jeruſalem*, they dwelt in the Cities of *Juda*: Not long after this, it fortuned the Queen fell ſore ſick, that ſhe was like to dye, whereof when *Ariſtobulus* heard, he feared leaſt the Phariſees would make his brother *Hircanus* King, and at length apprehends him, wherefore he fled away by night to the City of the Saducees to be their head, and make war upon his brother if he ſhould preſume to Raign. He came therefore to the Prince of the Saducees called *Galuſtius*, who was a good man of war. And after he had gathered a ſtrong army of the Saducees, his mother the Queeen ſent unto him that he ſhould return unto her, which he would not do, but rather went to war with the nations that dwelt about him, where he won twenty Cities, and got him great renown thereby.

Now as the Queen his mother waxed ſicker and ſicker, the chief Phariſees came unto her,

with her Son *Hircanus*, weeping before her, and ſaying, how they were afraid of her ſon *Ariſtobulus*, who if he ſhould come into *Jeruſalem* and take it, he would deliver them up into the hands of the Saducees. Unto whom ſhe anſwered, I am as you ſee at the point of death, not able to talk much with you: there is here in my houſe great treaſure, that my husband and my father gathered, and their parents, Kings of the poſterity of *Chaſmonany*, take that to you, and make my ſon *Hircanus* King over you. If *Ariſtobulus* will diſturb him, and make war againſt him, ye may leavy men of war therewith, and ſuccour him as you think good. And even with this ſhe fainted and dyed, and was buried amongſt her people, after ſhe had raigned nine years over *Iſrael*. The Phariſees therefore and Prieſts, with all the inhabitants of *Jeruſalem*, made *Hircanus* her ſon King in her ſtead.

Ariſtobulus hearing tidings of theſe things, aſſembled his Army and came toward *Jeruſalem*, to fight againſt his brother. But *Hircanus* met him, and encountred with him nigh unto Jordan *Jericho*. The Saducees of *Ariſtobulus* hoſt were good men of war, and too ſtrong for the Phariſees: wherefore *Hircanus* and the Phariſees, had the overthrow at *Ariſtobulus* and the Saducees hands, who with this victory proceeded forth to *Jeruſalem*, beſieged it, and brought it to great diſtreſs. Wherefore the Prieſts and the Ancient of the people conſulted together, and came forth to *Ariſtobulus*, fell proſtrate on the earth before him, and

and beſought him, that he would not ſcatter abroad the inhabitants of the Lord. He condeſcended unto their deſires, upon theſe conditions; that he ſhould enter into *Jeruſalem* with them and be King, and his Brother *Hircanus* ſhould be High Prieſt; whereupon they agreed. Then as *Ariſtobulus* entred into *Jeruſalem*, his brother came out of the Sanctuary to meet him, and with embracing he kiſſed him. So *Ariſtobulus* was King, and *Hircanus* executed the office of the High Prieſt; The Lord alſo gave *Iſrael* reſt and peace for a while.

But afterward the Lord ſent an evill ſpirit among them, which was the cauſe of tranſlating the Kingdom from the ſtock of *Chaſmonany*, and of the deſtruction of his poſterity, for the ſin of *Hircanus* the great, and the ſin of *Alexander* his Son, in that they ſhed ſo much innocent blood, and drew *Iſrael* from the obedience of the Prophets, unto the lies and trifles of the Saducees. For thus it chanced.

The Saducees beat into *Ariſtobulus* head, that as long as his Brother *Hircanus* lived, he nor his Kingdom could never be eſtabliſhed. Whereupon *Ariſtobulus* deviſed how to make away *Hircanus*: which thing a certain man called *Antipater* was aware of, a man of moſt power in all *Iſrael*, and thereto alſo a wiſe, expert, and learned in all wiſdom; both in the laws, and in the knowledge of the Greek; juſt of his word, and prudent in any ſtrange or new matters chanced. His off-ſpring was not out of the Children of *Iſrael*, but of thoſe Romans which chanced to be vanquiſhed; and

become ſubject under the dominion of the *Iſraelits*, being but ſtrangers, and of no Noble houſe in *Iſrael*. He had foure Sonnes, *Joſeph* the Eldeſt, the next *Paſilus*, the third *Herod*, and the fourth *Pheroras*; theſe had alſo a ſiſter called *Salumith*.

Antipater favoured *Hircanus* ſo entirely for his juſtice, and uprightneſs ſake, that he opened unto him his brother *Ariſtobulus*, and the Saduces intent, giving him counſell to flye to *Hartam*, King of *Arabia*: but *Antipater* himſelf went before to break the matter to *Hartam*, of whoſe coming *Hartam* was very glad. Then *Antipater* declared to him how *Harcanus* was in mind to flye unto him, becauſe of *Ariſtobulus* his Brother: If thou wilt help him (ſaith he) and lend him ſpeedy aid, thou ſhalt eaſily ſet *Ariſtobulus* beſide the Kingdom; for all *Iſrael* is inclined to *Hircanus*, and favour not *Ariſtobulus*: *Hartam* anſwered, I am afraid of the *Jews*, and their craftineſs; *Alexander* his Father put me thrice to the foil in battel by his ſubtilty, and took my dominions from me.

Then *Antipater* ſwore unto him, He ſhall be (ſaith he) thy true and truſty friend, to do whatſoever thy heart deſireth. Thus *Hartam* was perſwaded, and they made a league together. Then *Antipater* turned to *Jeruſalem*, cauſed *Hircanus* to flye in the night; and they both went together to the King of *Arabia*, who much rejoyced at *Hircanus* coming, and received him honorably. When they came together to intreat of the league,

league, *Hartam* demanded reſtitution of ſuch Cities as *Hircanus* Father had taken from him, to whom *Hircanus* conſented in all things. Wherefore *Hartam* raiſed all the people of *Arabia*, and led them to *Jeruſalem* to war upon it. To *Hircanus* alſo came all the men of *Juda*, ſave only they that dwelt at *Jeruſalem*: ſo betwixt them they beſet the City round about. It fortuned that in the ſolemnity of the Paſſeover, they could not have their ſervice of the ſolemnity in the holy place, becauſe of the wars; whereupon a certain juſt and perfect man of the Town, called *Honyauriga*, brake out privily into the Camp of *Hircanus*, and *Antipater* his counſeller, and beſought them with much prayer and tears, that they would grant a truce unto *Jeruſalem*, while the feaſt of ſweet bread laſted, that they might execute the ſervice of ſolemnity in the Holy place; To whom *Hircanus* ſaid, Thou art a juſt man, and often when thou haſt prayed, the Lord hath heard thee, pray now therefore unto the Lord, to deliver *Ariſtobulus* into our hands, and that *Iſrael* may reſt: *Honyauriga* anſwered, Am I a God? or able to remove battels that be ſtirred up for many mens iniquities? Thus when he ſeemed to be unwilling to pray, *Hircanus* men compelled him, drawing their ſwords, and ſaying, if thou wilt not pray, thou ſhalt dye for it. Therefore as he ſaw his life in jeopardy, he cryed unto the Lord; *O Lord everlaſting, which haſt choſen thy people* Iſrael *out of all people, and haſt ſet thy Name in his houſe, may it pleaſe thy Majeſty to plant among the children of* Iſ-

rael *friendſhip and brotherhood; take away from among them this hatred which is riſen of nothing, and let not the one of theſe factions, prevail againſt the other, ſeeing they all be thy Servants, and children of thy Covenant.* When the ſervants of *Hircanus* heard him ſay ſo, they ran upon him with their ſwords, and killed him: But God deferred not his vengeance, for he ſtruck the hoſt, as well of the *Arabians*, as of *Hircanus*, with a grievous peſtilence.

CHAP. II.

AT the ſame time came from *Rome* a famous Captain called *Pompeius* to war againſt the country of *Armenia*: This *Pompeius* ſent one of his chief men to *Damaſco*, of whom, as *Ariſtobulus* (thus beſieged) had heard, and that an Army of the *Romans* was come to *Damaſco*, he ſent him a preſent of four hundred pound weight in gold, deſiring him to remove the Army of the *Arabians* from him, and to raiſe the ſiege.

In thoſe daies all the world obeyed the *Romans*. That Captain therefore writ unto *Hartam* King of *Arabia* in this wiſe: *Depart from Jeruſalem, if not, thou ſhalt underſtand, thou haſt broke thy league with the Senate of Rome, and the whole Army of the* Romans *ſhall ſhortly invade thy Land. Hartam* on the ſight of this letter, raiſed his ſiege, and departed from Jeruſalem. *Hircanus* alſo

and

and *Antipater* departed with ſhame and reproach.

Ariſtobulus upon that gathered a power, and purſued after them, gave the *Arabians* and Iſraelites that took *Hircanus* part a great overthrow and after returned to Jeruſalem with much joy.

Shortly after *Pompeius* came to *Damaſco*, where *Ariſtobulus* preſented him with a Vine of gold, marvellous artificially wrought. The roots of the Vine, leavs, cluſters, and Grapes that were upon it were pure gold, the weight whereof was five hundred pound. *Pompeius* was very glad thereof, and ſent it to Rome to the Conſul. And the whole bench of the Senate, which was of the number of three hundred and twenty Senators, wondered at the cunning and wit of him that made it: and with great joy they bare it into the Temple of their gods, placing it in the preſence of the great Idol *Jupiter*, ſo called after the planet *Jupiter*.

Pompeius writ his Letters to *Ariſtobulus*, with great thanks and commendation for the ſame, aſſuring him, how both he and the whole Senate favoured him, and that he ſhould have a friend of him to ſpeak in his cauſe as long as he lived; *Hircanus* hearing of this, was clean daſhed, and in deſpair. But *Antipater* comforted him ſaying, let not the friendſhip that is betwixt *Pompeius* and thy brother diſmay thee: I will go to him and make him thy friend. Upon that he went to *Pompeius*, and perſwaded his mind to hate *Ariſtobulus*, and to favour *Hircanus*, informing him thus; If

thou (ſaith he) defend *Hircanus*, all *Iſrael* will be content to be under thy protection, for they love him every man; but if thou defend *Ariſtobulus*, the people will not obey thee, for they hate him. *Pompeius* charged him that no man ſhould be made privy to their communication; For I (quoth he) will ſend for *Ariſtobulus* to come to me to *Damaſco*, and then I will cauſe to be laid hands upon him, and deliver him bound to his brother, reſtoring the Kingdom to him. *Ariſtobulus* upon the ſight of *Pompeius* letters reſorted unto him: *Hircanus* alſo came from the rock of the wilderneſs; and as they appeared together before *Pompeius*, *Antipater* deſired him that he would do juſtice betwixt *Hircanus* the King, and *Ariſtobulus* his brother, that rebelled againſt him, and took his Kingdom from him without cauſe, whoſe ſayings, a thouſand of the Elders of *Iſrael* ſtood up and witneſſed to be true: *Ariſtobulus* anſwered, *I never ſtrove with him for the Kingdom, until ſuch time as I ſaw all theſe that made* Hircanus *King, to run in great obloquie, and to ſuſtain much reproach, becauſe he was ſo feeble a perſon, and of no great wit, nor ſought much the Kingdom: yea, till all nations that were about him, whoſe Dominions our progenitours conquered, began now to deſpiſe him, to paſs little for offending him, to deny him tribute for his ſimplicity and mopiſhneſs, with lack of courage.*

When *Ariſtobulus* had ſaid, there ſtood up a great multitude of goodly and beautifull young men, apparrelled in cloth of *Hyacinth* and purple, with mighty targets upon them,& other ornaments of

of gold, chryſtal, and precious ſtones, affirming with one accord, that *Ariſtobulus* ſaid the truth: namely, that *Hircanus* was not favoured by the kingdom. At which *Pompeius* marvelled, ſaying; Happy is this people having ſo many goodly men, true in their words, and wiſe: Happy alſo were the Senate of Rome, if they could bring to paſſe, that this great Nation might be under their Governance. So he took his journey to Jeruſalem with *Hircanus* and *Ariſtobulus*. But after *Ariſtobulus* perceived that *Pompeius* ſtood not to the promiſe he made him at the beginning or the Vine, he ſet light by him, and fled from him to *Alexandria* in Egypt, whither *Pompeius* followed with his Hoſt and beſieged *Alexandria*. From thence *Ariſtobulus* fled again to Jeruſalem, and *Pompeius* purſued him alſo thither, writing to *Ariſtobulus* a letter of Truce and pardon. So *Ariſtobulus* came forth unto him, and *Pompeius* did him at that time no harm, but demanded to be given unto him all the veſſels of the Houſe of the Lord, which *Ariſtobulus* refuſed to do; *Pompeius* in a rage, cauſed to lay him faſt in heavy iron chains, and aſſaulted Jeruſalem, battering the walls very ſore, till they of the town iſſued out againſt him, and ſlew of his Hoſt twelve thouſand men.

After this had the Iſraelites civil Wars within Jeruſalem, becauſe the ſiege was grevious unto them, for they were divided into Factions: one part ſaid, let us open the Gates to *Pompeius*, and let him in, that we may ſubmit our ſelves under his protection. The other ſaid, Let us fight againſt

againſt him unto death. But much people diſliked that, ſo that that ſide prevailed that would yield. Wherefore *Pompeius* entered the Town, and the Houſe of the Sanctuary, killed much people of the Prieſts, and the people of the Land made *Hircanus* King of Iſrael the ſecond time, and *Antipater* his Counſellor. Moreover, he ſet one *Securus* a Roman in the Country, to receive the tribute & departed, leading *Ariſtobulus* with him bound in iron. And becauſe he took his journey toward *Arabia*, *Hircanus* and *Antipater* went with him to conduct him.

Ariſtobulus thus being priſoner, and his two ſons with him, it fortuned that one of them (called *Alexander*) eſcaped: and having intelligence, that *Hircanus* and his Counſellour were gone out of Jeruſalem, he came thither and rebelled againſt *Hircanus*, made up the breaches of the wall that *Pompeius* had battered: yea the Iſraelites reſorted unto him, and made him King in *Hircanus* place. Whereupon he gathered an Army, and went forth to meet with *Hircanus* as he came homeward from *Pompeius*, where he gave *Hircanus* the overthrow, and *Securus* the receiver of the tribute fled and eſcaped.

Then *Alexander* returned to Jeruſalem, from whence ſhortly after, *Gabianus* a Roman with a ſtrong Army compelled him to flee to *Alexandria*. And being in the ſame place beſieged alſo of *Gabianus*, his Mother *Ariſtobulus* wife, went forth to *Gabianus* weeping, and beſought him that he would not deſtroy her Son: for whoſe ſake he did *Alexander* no harm.

Gabianus therefore having gotten all the Land of *Judea*, made *Hircanus* King of Jeruſalem now the third time: who ſet Roman Captains and Rulers in *Jericho*, and in *Zephori*, and through all the Land of Iſrael.

It fortuned after this, that *Ariſtobulus* got out of priſon at *Rome*, and came into Iſrael; to whom on every ſide reſorted men in ſuch ſort, that he had a puiſſant Hoſt of Iſrael. Whereof when he had taken Muſter, he choſe out eight thouſand of the beſt, and with them went againſt *Gabianus*, where was a ſore Battel fought between them, till the beſt of *Ariſtobulus* men were ſlain, and only one thouſand left, wherewith he fled to the Mountains. But the Romans followed the chaſe, and ſlew them every man. Yet *Ariſtobulus* would not yeild, but fought alone, although his Helmet was broken, till he had divers ſore wounds in his head: and then fell he to the ground, and the Romans took him yet alive, brought him to *Gabianus* who comforted him, commanding his Surgeons to heal him, and after ſent him to the Conſul and Senate of Rome, where he was put in priſon yet once again. And this, the Senate taking pity of *Ariſtobulus* wife, which was reported to be a very wiſe woman, releaſed her two ſons out of Priſon, and ſet them at liberty. *Alexander*, the one of thoſe, could not be content, but rebelled once again againſt *Hircanus*, and the Romans Governours. For he gathered together much people of Iſrael, encountred with one of the Romans Governors that *Gabianus* had appointed, and gave

gave him the overthrow: but proceeding further to fight with *Gabinius*, had the worſe. and many of the Iſraelites were ſlain, yet he eſcaped and fled. This done, *Gabinius* came to Jeruſalem, and renewed the kingdom of Iſrael to *Hircanus* the fourth time.

About this time one of the Senators Wives at *Rome* conceived a child, and died in the birth and travel thereof: They therefore that were about her, ſtraight-way ript her, and got the child out alive, whom they named *Julius*, and becauſe his mother was cut, they called him *Cæſar*. This child growing to great towardneſſe, and coming to mans eſtate, the Conſul and Senate ſent him into the Wars, and whatſoever he did, he had good fortune, and proſperous ſucceſſe. He deprived the *Grecians* of the Empire and Dominion, tranſlating it to the *Romans*: Many Provinces alſo beſides that, he did ſubdue, and returning to *Rome* with a power, attempted to get the Dominion, and ſole power over them. But they had made ſolemn ſtatutes in the time of their progenitors, never to ſuffer any King among them, or any man to have perpetual rule over them; wherefore they would not make *Julius* king: Upon this roſe amongſt them great and mortal Wars, ſo that *Julius* ſlew a great many of them, and without number. When *Pompeius* underſtood that *Cæſar* raigned at *Rome*, and had killed the Conſul, and Senate, with all the Nobility of *Rome*, he gathered together his whole Army out of *Arabia*, and made toward him. *Julius* having intelligence of his coming

coming againſt him, ſent for *Ariſtobulus* out of priſon, ſpake friendly unto him, gave him a power, and made him grand Captain thereof, bidding him to go and encounter with *Pompeius*: Indeed his Army was a ſtrong Army, and he himſelf a King of no ſmall proweſs, and valiantneſſe. *Pompeius* hearing that *Ariſtobulus* came againſt him, was ſore afraid of his valiantneſſe, and of his Hoſt; wherefore he ſent to the inhabitants of *Jeruſalem* that were under his obedience, that they ſhould preſent *Ariſtobulus* with ſome gift, whereby they might deceive him, and poiſon him. The Inhabi ants of *Jeruſalem* at his requeſt, ſent unto *Ariſtobulus* a preſent, by certain Noble men, whereat *Ariſtobulus* was right joyful, and did eate and banquet with them, till he was overcome with drink, then they impoiſoned him, and he died: The time that he raigned over *Iſrael* was four years, and ſix moneths. He was a good man of War, hardy in fight, and a man of amiable countenance.

Pompeius receiving tidings of his death, the more gladder proceeded toward *Rome* to beſiege it: But *Julius* met him in the way, and deſtroyed him and his Hoſt, whereby the Em ire was eſtabliſhed unto *Julius*: He after this, ſent Preſents to the King of *Syria*, and into *Egypt*, by his Captains, to allure them to his friendſhip: *Antipater* adviſed *Hircanus* to aid *Jul us*, if perchance he might win his favour, which *Hircanus* did: and *Antipater* was Captain of the Hoſt, who played the man, and found ſuch favour with *Julius*, that he

he made him Lieutenant of his wars; and after he had fought ſundry and great Battels, he returned to *Jeruſalem* with great honour, and by the way proſpered much more. *Hircanus* after this, made *Phaſelus*, *Antipaters* ſon, Governour of *Jeruſalem*, and *Herod* his third ſon Preſident of *Galilee*. There was a certain young man at that time in *Jeruſalem* called *Hizkias*, a valiant man of war, to whom adhered all ſuch as were in any diſtreſſe, and he became their Captain. Theſe went and ranged about in *Syria*, roving and murdering in ſuch ſort, that the *Syrians* were weary of their lives, for fear of them. Wherefore the King of *Syria* ſent unto *Herod* Ruler of *Galilee*, deſiring him to kill that *Hizkias* and his complices: whereupon *Herod* prepared himſelf, and went to meet with *Hizkias* as he returned from the ſpoil of *Syria*, came upon him unawares and ſlew him and his men. Whereupon when the King of *Syria* was certified, he ſent a noble reward unto *Herod*, of Silver, Gold, and precious Stones; by which, and by like means, he became very famous. The Noble men of *Juda* made their complaint unto *Hircanus* upon *Antipater*, and his ſons, for their ſore oppreſſing the Land of *Juda*, deſiring that *Herod* might be ſummoned from *Galilee*, to appear in judgement and anſwer with other for the killing of *Hizkias*. The King therefore ſent for him, and he upon that came to *Ieruſalem*, appeared before the Judges, princely apparelled, with a guilt ſword girt about him, whoſe pride an antient man (called *Samai*) blamed, and reprehended alſo his ſtout heart,

but

but he would not give ear unto him, nor yet regard the Judges. When *Hircanus* perceived that the Judges had almoſt determined to give judgement againſt the young man, and to make him away, he took pity on him, and ſaid, We will not give ſentence to day, to morrow is a new day, and by that means delivered him out of their hands: *Herod* knew not afore that it was a matter of life and death, that night therefore he fled to the King of *Syria*, declaring all what had hapned unto him. The King of *Syria* let him have a ſtrong Army, and came with him himſelf, purpoſing to beſiege *Ieruſalem*: But his Father *Antipater*, and his eldeſt brother *Phaſelus*, came forth unto him, and rebuked him, ſaying; Is this the reward that thou rendereſt unto King *Hircanus*, that took pity on thee, and would not have thy blood ſhed? Therefore they willed him to depart from *Ieruſalem*, unto whom he condeſcended, after he had once let the Inhabitants of *Ieruſalem* know what he could, and had ſhewed them his power. *Julius* Emperour of *Rome*, about that time (as he was worſhipping in the houſe of his God) was murthered by the conſpiration of certain of them which had ſerved *Pompeius* that was ſlain, as is afore mentioned: The name of one of them that killed him was *Caſſius*, of the Country of *Macedonia*, who fled thither, being afraid to tarry at *Rome*: this *Caſſius* had great dominions in *Macedonia*. *Antipater* alſo of whom we ſpake, was a great ſcourge to the Noblemen of *Juda*, and a great deal ſorer man than was *Hircanus* himſelf: yea, *Hircanus* could

do

do nothing in compariſon of him, for he had no rule himſelf, but *Antipater* and his Sons bare all the ſway throughout all the Realm: Moreover, *Antipater* was in great eſtimation with all the Kings of that time. And foraſmuch as he ſo ſore oppreſſed the *Jews*, they therefore hated him, and conſpired to kill him.

There was a man in great authority about *Hircanus*, named *Malchias*, by whoſe means they wrought this matter. He corrupted the Kings Butler with rewards, to put poiſon in *Antipaters* cup, which as ſoon as he had drunk, he died. Theſe things his ſons *Phaſelus* and *Herod* diſſembled and winked at as though they knew nothing. Notwithſtanding they privily writ unto *Caſſius* that reigned in *Macedonia*, certifying him of this deed. Soon after came *Caſſius* to *Tyre*, from whence he ſent Meſſenges to *Hircanus* to come unto him, who came, and with him *Malchias*, *Phaſelus*, and *Herod*: *Caſſius* entertaining them all in his lodging, willed his men, that whatſoever *Herod* bad them, they ſhould do it. *Herod* willed them to kill *Malchias*, they ſlew him therefore, ſitting hard by *Hircanus* ſide, *Hircanus* demanded of the ſons of *Antipater* the cauſe hereof: who anſwered, Is it not manifeſt that King *Caſſius* ſervants ſlew him, and we know not why? Therefore *Hircanus* ſtood in fear of *Phaſelus* and *Herod*, being certain that this was their deed. Wherefore he ſaid unto them, this *Malchias* was worthy of ſuch a death, for he was a crafty man, and an Uſurer.

Theſe things done, *Octavius Auguſtus* brothers ſon

ſon unto *Julius* that was murthered came to Rome: and the people of Rome made him their Emperour. He had a fellow in office named *Marcus Antonius* his Uncle. *Octavianus* therefore ſeeing to the Government of Rome, ſent *Marcus Antonius* to war upon *Caſſius*, and to revenge *Julius* death. Unto him *Hircanus* ſent a Preſent, a Crown of Gold, in which were ſet ſundry precious Stones, praying him to ſtrengthen his Kingdom in his hands, and to be a means of a League to be made between *Octavius Auguſtus*, King of Kings, and him; as there was between him and *Julius*, which *Antonius* granted. About that time *Antigonus* ſon of *Ariſtobulus* writ to *Pagurus* King of the *Perſians*, to aid him againſt *Hircanus*, to remove him, and to reſtore the Kingdom to himſelf, promiſing to give him for his travel, five hundred pound weight of Gold, and an hundred Iſraelitiſh Virgins. So *Pagurus* gathered an Hoſt againſt Iſrael, and *Antigonus* departed out of Jeruſalem with much people of Iſrael that took his part, and joyned themſelves to *Pagurus*.

Theſe came to Jeruſalem, beſieged it, fought many skirmiſhes, and gave many great aſſaults unto it, till at length they undermined the City; then took they *Hircanus*, and ſlew *Phaſelus*. And to the intent *Hircanus* might be clean removed from the Prieſthood, *Antigonus* that had deprived him of the Kingdom, cut off (beſides that) one of his ears. But *Herod* eſcaped and fled to *Auguſtus*, Emperour of Rome.

Pagurus therefore having made *Antigonus* King

of Jeruſalem, returned home into *Perſia*, carrying *Hircanus* as priſoner with him. But *Auguſtus* appointed *Herod* to be King over all *Iuda*, giving to him a very ſtrong Army of the Romans to obtain it withal. In the way thither, *Herod* met with *Alexandra*, *Hircanus* daughter, and *Marimi* her daughter, that ſhe had by *Alexander* ſon of *Ariſtobulus*, and brought them again into the Land of Iſrael, where he took *Marimi* to wife, and ſolemnized the Marriage with her in the Mount of *Galilee*, for there the chief of all Iſrael dwelt, with whom he took peace. *Marcus Antonius* companion in Office with *Octavian Auguſtus*, about that time made a voyage through all the Weſt Countries, to ſubdue them to the *Romans*, together with *Egypt*, *Damaſco*, and *Syria*. Him *Herod* accompanied to the flood of *Euphrates*, and helped him not a little. For the *Arabians* lay in wait for him in the way, and intercepted all that would aid *Marcus Antonius*. *Herod* met with them and vanquiſhed them. Wherefore *Antonius* was very glad of *Herods* valiantneſs, and brought him again to Iſrael, together with *Caſſius* his Captain and Lieutenant of the wars, having alſo his Letters to all the Captains of *Syria*, this tenor. *Ye ſhall underſtand that our lord and Maſter* Octavian Auguſtus, *King of Kings hath appointed* Herod *the ſon of* Antipater, *to be King of all the Land of Juda. Therefore as ſoon as theſe Letters come unto you, ye ſhall with ſpeed aid him, No man ſhall be excuſed: all that can bear Arms ſhall go with him to* Jeruſalem, *to vanquiſh* Antigonus *the Kings adverſary: whoſo refuſeth to go with him, it ſhall be*

be lawful for the warriours to ſlay him forthwith. I Marcus Antonius *have ſworn by my ſword I will not alter this that I have ſaid.* When the Captains of *Syria* had read this, they reſorted wholly to *Herod*, ſo that his Hoſt was wonderfully increaſed. *Antigonus* hearing of this, ſent one *Pompeius* Lieutenant of his wars, againſt them, who fought a ſore Battel with them, that much people were ſlain on both ſides. *Joſeph* King *Herods* brother was ſlain in that Battel. Notwithſtanding, at the length *Antigonus* Hoſt went to the worſt, and had the overthrow.

So *Herod* and *Caſſius* proceeded to Jeruſalem, and beſieged it the third year after *Herod* was made king of Iſrael. And when they had battered down a piece of the wall, *Caſſius* with the Romans entred into the Town, and made a great ſlaughter in Jeruſalem. They entred alſo into the Sanctuary, and attempted to enter into the *Sanctum Sanctorum*, but *Herod* and his men lept between it and them, and ſtood with their drawn ſwords in the Temple door, to withſtand their enterpriſes. *Herod* was alſo diſpleaſed with *Caſſius* for his cruelty, and ſaid, If ye will deſtroy all the Inhabitants of the City, upon whom ſhall I reign in the kingdom that *Auguſtus* hath given me: Wherefore ſtraight-way *Caſſius* cauſed proclamation to be made through all his Hoſt, that no man, upon pain of death ſhould kill one Iſraelite more. This done, *Herod* apprehended *Antigonus*, and delivered him bound to *Caſſius*. He rewarded alſo *Caſſius* Souldiers both with Gold and Silver. Then *Caſſius* offered a Preſent unto

the Lord, a Crown of Gold, for he was ſore afraid of Gods diſpleaſure, becauſe he had fought againſt the holy City. That done, he took his journey, and returned into Egypt, and *Antigonus* as priſoner with him. Thither ſent *Herod* unto him a royal reward, to make away *Antigonus*, and to murder him, fearing leaſt he ſhould make claim unto the Kingdom again; Whereunto *Caſſius* conſented, and ſlew *Antigonus*.

CHAP. III.

THus was the kingdom ſurely eſtabliſhed to *Herod*. Then made he wars upon all the Nations that were about him, conſtraining them to become tributaries, by which means he grew to ſuch power, as never any of his Predeceſſours were to be compared unto him. After all this, *Pagurus* king of *Perſia* releaſed out of priſon, *Hircanus* ſon of *Alexander*, and promoted him to be head of all the Iſraelites that were fled into the Land of *Sennaar*, and into the Dominion of the Perſians, and he became their King. This *Hircanus* had a fervent deſire to ſee the holy City, and the houſe of the Sanctuary: alſo how *Herod* (whom he took for his ſon) and his kingdom did. *Herod* hearing that *Hircanus* (who had been priſoner at *Babylon*) was now ſet at liberty, and in great honour, he was afraid of him, miſtruſting

miſtruſting leaſt the *Iſraelites* would reſtore unto themſelves the kingdom of their Fathers; wherefore he caſt in his mind how to do him a miſchief: He then writ this letter unto *Pagurus*, the contents whereof were ſuch; *Thou ſhalt underſtand that* Hircanus *is he that brought me up, and uſed me even as his Son; Now therefore ſince I came to be King in* Jeruſalem, *I have called to my remembrance the goodneſſe that he hath done to me, wherefore my deſire is to reward him according to his benefits; therefore I require thee to ſend him to me, otherwiſe aſſure thy ſelf of wars between thee and the* Iſraelites, *with their confederates.*

Pagurus having read this letter, ſent to *Hircanus*, giving him to underſtand, that if he would go to *Herod* he might; but notwithſtanding *Herods* threats, he ceaſed not to give to *Hircanus* all good counſel he could, adviſing him to take heed of *Herod*, becauſe he is (ſaith he) a bloodſhedder, and a breaker of his League: And he hath called thee, for no love he beareth thee, but becauſe he feareth thee. As long as thou liveſt ſhall he never ſleep ſoundly, leſt the kingdom ſhould be devolved unto thee: It is better for thee to remain here in ſome honour, though it be not of ſuch eſtate, than to go thither to die with great diſpight, and end thy old age with a bloody death. Furthermore thou ſhalt know, ſuch is the diſpoſition of mens hearts; If there be two men, the one in honour, the other in contempt; after-time ſhall come, that the deſpiſed ſhall be had in honour, and the honoured be neglected; never will he

that is now honoured, and before was in contempt, be content to ſee him that was before honoured, nor ſpeak friendly to him: For he will think, hitherto according to his accuſtomed manner he hath deſpiſed me, how much more when his Dominion is taken from him, and his ſervants reign in his room? Moreover, *Herod* knoweth right well, that mens hearts are inclined to him that is the true King. And it might be ſo, if thou were meet for the Prieſthood, that he would promote thee unto it, and be Governour of the kingdom himſelf: But ſeeing thou art diſmembred, having one of thy eares cut off, and thereby art unmeet for the Prieſthood; thou ſhalt remain in *Jeruſalem*, deprived both of kingdom and Prieſthood, which is uncomely for thee. Such counſel gave *Pagurus* King of the Perſians, unto *Hircanus*; yea, and all the *Jews* that were in *Babylon* beſought him, that he would not go unto *Herod*.

Notwithſtanding he would not be perſwaded, and why? For it was the Lords will and his deed, that the injury done unto the Sages, whom his father and grandfather ſlew, and the injury commited to *Honyauriga*, might return upon his head and be revenged; ſo that no remnant of the houſe of *Chaſmonany*, no name, no reſidue, no kinſman or poſterity ſhould be left alive. *Hircanus* therefore took his journey toward *Jeruſalem*, and *Herod* came forth to meet him, embraced him, and kiſſed him; after brought him to his houſe, and feaſted him daily, calling him his father before

all

all men, albeit in his heart he conſpired to kill him, which *Alexandra* his daughter, and Mother in law to *Herod* knew well enough, who opened it unto *Hircanus*, but he would not credit her at the firſt, till on a time he perceived the matter clear to be ſo: then deviſed he how to flye to *Maloc* King of *Arabia*, he ſent therefore to *Maloc* to ſend him horſes, and a Chariot to flye withall; but the Meſſenger dealt unfaithfully, and lewdly with him, for he brought *Hircanus* letters privily unto *Herod*, who rewarded him well for his labour, and bad him go to *Maloc*, and to let him know what anſwer *Maloc* gave. The Meſſenger upon this, went and delivered the letters to *Maloc*, who fulfilled *Hircanus* requeſt, ſent him horſes and a Charlot, writing in this ſort: I have ſent thee horſes and horſemen, come therefore unto me, and whatſoever thy heart deſireth, I will do it for thy ſake: So the Meſſenger brought the anſwer ſecretly to *Herod*; whereupon he ſent ſtraight to the place in which he underſtood *Malocs* men to lurk waiting for *Hircanus*, and cauſed to apprehend them alive. Then *Herod* commanded to call together the Elders, before whom he willed alſo *Hircanus* to be brought, and of him the King demanded; tell me whither thou haſt written any letter to *Maloc* King of *Arabia*? he anſwered, I writ none.

Then was *Riſtius* the Meſſenger brought in as his acuſer, and the men of war alſo of *Arabia* that were apprehended, who declared the whole matter before the Council, ſo that *Hircanus*

was quite daſhed: Then the King commanded him to be put to death, and ſo was the kingdom eſtabliſhed unto *Herod*. The time that *Hircanus* raigned, was 40. years, and 6. moneths. After the death of his mother, he raigned 3. years, and *Ariſtobulus* his brother removed him, making him Prieſt: Again, 3. years after he returned to his kingdom, and raigned 40. years.

Then *Antigonus* ſon of *Ariſtobulus* depoſed him, cutting off his ear, and baniſhed him out of the holy City. So after when *Herod* his ſervant came to the kingdom, he returned to *Jeruſalem*, and *Herod* ſhed his blood guiltleſs: yet notwithſtanding he had delivere: *Herod* from the hands of the Elders, who would have put him to death, for the death of *Hizkias*. From that time *Hircanus* wrought no evil in the ſight of the Lord, nor offended him in any great matter, ſave only in this, that he bare too much with *Herod* in ſhedding the innocent blood, wherefore his own life went for the other: Therefore happy is he that never forgetteth any part of his duty. *Mirimi* the daughter of *Alexander*, the ſon of *Ariſtobulus*, the Wife of *Herod*, had a brother whoſe name was *Ariſtobulus*, him *Herod* would in no wiſe promote to the high Prieſthood, becauſe he feared the children of *Chaſmonany*, although his wife made earneſt ſuite, and lay ſore upon him for the matter: But the King made high Prieſt one that was nothing of the kindred of *Chaſmonany*, whoſe name was *Hanil*. Notwithſtanding, when he had once diſpatched *Hircanus*, his wives Progenitors, father of *Alexandra*,

Alexandra, his mother in law; then he depoſed *Haniel* the high Prieſt, and preferred his wifes brother *Ariſtobulus* to the dignity, who although he were but a child, yet he was wiſe, and of good underſtanding, and beautifull withall, ſo that in all *Iſrael* was not a goodlier, nor hanſomer young man than he was: And this *Haniel* was the firſt that ever was depoſed from that office of the high prieſt-hood; for never did King of *Iſrael* attempt the like afore *Herod*, who did this to quiet his wife, and to fulfill his mother in laws mind: notwithſtanding, this *Alexandra* his wives mother was not content, nor ſatisfied, for the death of her Father was ſuch a grief: but alwaies ſpake ſnappiſhly to the King, that he committed her to ward. Then ſhe writ to *Cleopatra*, Queen of *Egypt*, wife unto M. *Antonius*, a Noble man of *Rome*, declaring unto her all the miſchief that *Herod* had done to the poſterity of *Chaſmonany*, and deſiring of her aid; to whom *Cleopatra* made this anſwer, if thou canſt find the means to come to me ſecretly, thou ſhalt perceive what I ſhall do for thee.

When *Alexandra* had read the Letter ſhe ſent to *Ariſtobulus* her ſon the high Prieſt, ſhewing him that ſhe would flye to the Sea *Japho*, and from thence would take ſhipping into Egypt, perſwading him alſo to flye with her. We will (ſaith ſhe) make two Coffers, one for me, and another for thee: and we will with rewards allure our Servants to carry out us privily, whereby we may flye to ſave our lives. This their device was perceived of one of *Herods* Servants, who forthwith made

the

the King privy unto it. The King commanded his Servant that bewrayed them, that when they did convey the Coffers, they ſhould bring them to him, which the ſervant did. So when the Coffers were brought to the Kings preſence, he cauſed them to be opened, and took out *Alexandra* and her ſon *Ariſtobulus*, to whom the King ſpake ſharply, and rebuked them ſore. But *Alexandra* anſwered him again as ſhort; inſomuch that the King moved with anger, flung away from her into his chamber, ſaying: It is better to ſit ſolitary in a corner of the houſe, than with a brawling and ſcolding woman in an open place. The King diſſembled the matter, and ſhewed no great diſpleaſure a year after.

As *Ariſtobulus* the high Prieſt, apparralled in his Pontificial veſtures, ſtood in the temple nigh unto the Altar to offer ſacrifices, the Iſraelits beheld his beauty, his wiſdom, and behaviour in the miniſtery, whereat every man rejoyced, praiſing God, that had not taken all away, but left one to revenge the injuries done to the houſe of *Chaſmonany*. The King hearing this, was ſore afraid, and not a little diſpleaſed, thinking to himſelf the Iſraelits would reſtore the Kingdom of their fathers unto him: He perceived every mans heart to be enclined towards him: Wherefore he deliberated a while, and in the feaſt of the Tabernacles he removed to *Jericho* with all his houſhold, whereas he made a great feaſt to all his nobles and ſervants, placing them every one after his degree before him, *Ariſtobulus* the high Prieſt he ſet upon the right hand

hond. And as they eat, drank, and made merry, certain of the Kings ſervants were diſpoſed to go ſwim in Jordan. To theſe the King had given ſecret commandment, that they ſhould deſire *Ariſtobulus* to go and bath with them in Jordan, and then to drown him. So when they were going, they came to *Ariſtobulus* and moved him to keep them company, which he would not, unleſſe the King gave him leave: wherefore he asked the king leave, but he denied him at the firſt yet at length the young man intreated him ſo inſtantly, that the king bad him do what he would.

He went therefore with the other young men to ſwim. The king preſently took his horſe and returned to Jericho, with all his train, leaving the young men behind, which continued ſwimming till Sun ſetting, and as it began to be dark, they drowned the Prieſt *Ariſtobulus* among them. Wherof when tidings came to the king, and it was known that he was dead, the people wept and made great lamentation, conſidering his Virtue, Nobility, and Beauty, every man was full of ſorrow that he ſhould have ſo ſhort a life: and they bewailed ſo much that it was heard afar off. But *Marimi* chiefly, and *Alexandra* the young mans Mother, could no wiſe be comforted. Yea, the king alſo wept & made great mone, for it repented him that he had done ſo wicked an act; yet all the people knew well enough that the thing was procured by the king: inſomuch that *Alexandra* his Mother in law, letted not to tell it him to his face,

that

that he was the murtherer of her husband, and of her father, and now laſt of all, of her ſon, to whom the King anſwered neither good nor bad.

From that day forwards there was continuall hatred between *Alexandra* and *Marimi*, and *Kiparim*; the mother of *Herod* and *Salumith*, his Siſter, that came of baſe and ſervile blood. For *Marimi* caſt in their teeth to their faces, that they were not of the ſeed of Iſrael: but prophane, unholy, and of baſe birth. Notwithſtanding *Herod* loved *Marimi* as his life, wherefore he would never diſpleaſe her as long as ſhe lived, nor ſay ſo much to her, as why ſaiſt thou ſo,

Theſe things done, *Marcus Antonius* a Noble man of *Rome*, next unto *Octavian Auguſtus* King of Kings, being ſent by *Auguſtus* to war upon the Kings of the Weſt Countries, reigned in Egypt, and by the provocation of his wife, rebelled againſt *Octavian Auguſtus*, made war with him, both by the Sea and Land. And foraſmuch as *Egypt* is near adjoyning to the Land of Iſrael, *Herod* joyned with him, and helped him. For *Marcus Antonius* had aided him before in ſuch ſort, that no King durſt meddle with him, for fear of *Marcus Antonius*. Whereupon when *Marcus* conſpired againſt his Prince and maſter, *Herod* aideth him with an Army, with horſemen and with ſhips alſo againſt *Octavian*. In which wars *Octavian* got the victory, ſlew *Antony* and all his people coming by ſhip to the Ile of *Rhodes*, and ſo into the Land of *Egypt*.

Herod

Herod hearing that *Marcus Antonius* was ſlain, and that *Octavian Auguſtus* was come into *Egypt*, he fainted for fear of the diſpleaſure of *Octavian*. Yet at length he took heart unto him, prepared a royall preſent to be carried before him, and followed after himſelf to *Octavian Auguſtus*. And ſetting forwards, he called *Joſeph* the husband of *Salumith* his ſiſter, whom he made chief of his houſhold, commanded him that if *Octavian* put him to death, he ſhould poyſon *Marimi* his wife, ſaying; It ſhould not be ſeemly for Kings, that any mean man ſhould marry with a Kings widdow, and ſleep with her upon the Kings bed.

So then he took his journey towards *Octavian Auguſtus*, who then was at the Rhodes, where he underſtood *Octavian* to be diſpleaſed with him, for that he had ayded *Marcus Antonius*, Therefore as ſoon as *Herod* came to *Octavian Auguſtus* preſence, having his crown upon his head, he took it of, and fell down proſtrate upon the ground at *Octavians* feet, ſaying: *Moſt Noble Emperour, I confeſs my treſpaſs againſt your Majeſty, that I loved* Marcus Antonius *my companion in league, who was my neighbour and ayded me: and is true that your Majeſty ſince the time you made me King, have heard of mine affairs that hapned unto me but never ſuccoured me. This* Marcus Antonius *did not ſo. I confeſs therefore that in his wars againſt your Majeſty, I ayded him with an Army, with Horſe-men and ſhips: Neither went I out with him for any wars upon mine own borders, but whenſoever I went with him I helped him to the uttermoſt of my power. When he was falling,*

falling, I bolstered him up: and when he stumbled, I raised him again. Amongst all these I protest also, that I would not be counted of your Majesty a breaker of league: but now Marcus Antonius *is dead Wherefore whether that it shall please your Majesty to restore me my former estate or no, forasmuch as I have kept touch with* Marcus Antonius *against your Majesty amongst others, if you put me to death, you will do me no wrong, but justice, because by the Law of arms I have deserved death.*

When *Octavian Augustus* heard him speak so, he said unto him: Arise thou King of Israel in peace, be of good comfort, and fear not, for thou art worthy to be nigh, yea next unto my person. I know that *Marcus Antonius* was inticed by his wife and would not follow thy counsel, for if he had, I dare say he would never have conspired against me. So he commanded the Crown to be set again upon *Herods* head, and made a league with him. Then they went both together toward *Egypt*, to be revenged upon *Cleopatra*. But that wicked woman when she saw her City to be overcome, put on her most precious apparrel, and sitting upon the throne of her Kingdom, commanded a Viper to be brought unto her: which as soon as she had suffered to sting her brest, she died. As *Octavian Augustus* came to the Pallace, and saw her sit there, he rejoyced that he might be revenged of her, and commanded to thrust her from her Throne: but when they came to her, and found her dead, it grieved *Octavian* very sore.

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In this while *Joſeph Salumiths* husband diſcloſed unto *Marimi*, that the King had commanded, if it ſo happened to him to be put to death by *Auguſtus*, that he ſhould poyſon her. Whereupon *Marimi* conceived yet a greater hatred toward the King, inſomuch, that when the King was returned in ſafety and ſound, and with honor alſo from *Octavian*, and that all his men and whole houſhold rejoyced greatly, *Marimi* ſhewed no countenance of gladneſs, no not when the King himſelf told her how greatly he was magnified and honored of *Octavian Auguſtus:* but alwaies ſhe was very ſad. *Salumith* the Kings Siſter perceiving that *Marimi* ſo vexed the King, ſhe told him how *Joſeph* her husband had lien with *Marimi* whiles he was with Auguſtus. But *Herod* (ſay what ſhe could) gave no credit to her words, knowing that ſhe envyed *Marimi*, until at length he asked the cauſe of *Marimi*, why ſhe rejoyced not as others did, when he returned in ſafety from *Auguſtus*, but was very ſad, which ſhewed her to have rancor and malice in her heart towards him. She anſwered; Thou haſt ſaid heretofore, that thou lovedſt me above all thy other wives and concubines; yet thou didſt will *Joſeph* thy Siſters husband to poyſon me. When *Herod* heard this, he was exceedingly abaſhed, that *Joſeph* had diſcloſed his ſecret, and began to miſtruſt with himſelf that which *Salumith* had told him, that he had ſlept with his wife indeed, and upon that detected that ſecret. Therefore he departed out of his palace in a great anger and rage, whereby *Salumith* perceived

ceived that he deteſted *Marimi*, and therefore ſhe accuſed her further, ſuborning falſe accuſers and forgers of lyes, to witneſſe that *Marimi* would have poiſoned the King, whereof ſhe had divers preſumptions alſo by her countenance. She added moreover, if thou (ſaith ſhe to the King) let her eſcape thus, ſhe will ſpeedily deſtroy thee, and bereave thee of thy Kingdom, the law giveth a man this counſ l, If any man go about to murther thee, prevent him, and ſlay him fi ſt.

With this, and ſuch like words, ſhe ſo moved the King, that he commanded to bring *Marimi* forth, and to be beheaded in the high ſtreet of the City. And as ſhe was brought forth into the Market place of the City, all the women of the City followed her: *Alexandra* her Mother alſo curſed and railed at her, ſaying, Come out thou that haſt abhorred thy Husband, and conſpired againſt thy Lord: *Alexandra* wept alſo, as though it had been for the wickedneſſe that her daughter had committed, thinking ſurely to pleaſe the King by that means, and to blear his eye, if peradventure he might ſuffer her to live, till ſhe might have opportunity to poiſon him. *Marimi* thus going to execution held her peace, and looked neither to the right hand, nor to the left, nor yet feared death any thing, knowing that ſhe was innocent in deed, and thought, and therefore God would render her a good reward in the World to come; wherefore ſhe bared her Neck without fear, and they cut off her head, ſhedding the innocent blood. But God made no delay in puniſhing the ſame,

for

for there fell a ſore plague and peſtilence in the houſe of *Herod*, ſo that his chief ſervants, his Noble women, and Concubines died ſore thereof, yea, throughout all *Judea* raigned vehemently; which afflictions all *Iſrael* knew well enough, chanced unto them for the blood of *Marimi*. They cryed therefore unto the Lord, ſaying, wilt thou for the offence of one man, deal ſo cruelly with the whole congregation? the Lord took pity therefore upon the land, and withdrew the plague from the people. The King repented him alſo, that he had ſhed blood without a cauſe; and love ſo grew in his heart that he was ſick, and at deaths door. Then *Alexandra Marimis* mother, ſought means how to poyſon him, which being uttered unto the King, he commanded to apprehend her, and to kill her. In this manner dealt *Herod* with all the poſterity of the *Machabees*, leaving none alive that were called by the name: *Herod* put to death alſo *Joſephat* the husband of *Salumith*.

The King had two Sons, *Alexander* and *Ariſtobulus*, by *Marimi* his wife: They were both at *Rome* when their Mother ſuffered, for their Father the King had ſent them thither to learn the Roman tongue: When they heard tidings of their Mothers death, they wept and mourned for her, hating their Father for his cruelty. Soon after the King their father recovered of his ſickneſs, was eſtabliſhed in his Kingdom, builded ſtrong Cities, and roſe to great proſperity. In the thirteenth year of his Raign, there fell a great dearth

in the land, wherefore the King took out of his treaſure, much gold and ſilver, and precious ſtones, wherewith he ſent into *Egypt*; and procured plenty of corn, and refreſhed with bread all that lackt, and were in diſtreſs of hunger; yea, he ſpared not his own proper goods: And not only to the *Iſraelits* ſhewed he this liberality, but alſo to all that came unto him out of other ſtrange Nations, hearing of his renown: Moreover, in all his wars he had good fortune: Beſides this, he thought it good to renew the houſe of the Sanctuary, whereupon he deliberated with the *Iſraelits*, to have their advice for the building of it, after the ſame quantity and meaſure that Solomon King of *Iſrael* had builded it. For the *Jews* returning from captivity in the time of *Coreſch*, began to build it after the meaſure that *Coreſch* preſcribed them, and not as it was before. The King of *Iſrael* hearing that the King was purpoſed to pull down the Temple to the ground, and build it afreſh, they made him no anſwer, fearing leſt when he had pulled it down, he would not be ſo haſty to build it up again. But the King perceiving what they feared in their minds, ſaid he would not ſlack the matter, nor reſt till he had brought it to paſs. He ſaid moreover, that he would take out of his treaſury plenty of gold and ſilver, and give it to graving: alſo precious ſtones, ſtones of Thaſies and Marble. To the Carpenters alſo and Maſons he would deliver Timber and Stones, Gold and Silver, Braſs and Iron, to make all things neceſſary to the work. Wherefore if he pulled down,

the

the Houſe he was able to build it ſtraight waies again.

So he pulled down the Houſe, and repaired it again, and finiſhed it in length a hundred cubits, al of white Marble ſo that the whole height of the ſtone was in all, a hundred and twenty cubits. For the Foundation was twenty cubits within the ground, and a hundred above. The breadth of every ſtone was twelve cubits, and the thickneſs thereof eight cubits; every ſtone was of like bigneſs. The gates of the Houſe he covered with fine gold and precious Stones finely ſet therein: the threſholds were of Silver, and the tops alſo. He made alſo a Vine, of gold a marvellous cunning piece of work, the arms thereof or bigger branches, were glittering gold, the leſſer branches, ſlips, or lateſt ſhoots of gold, ſomewhat red, and all above was yellow gold, whereupon hung cluſters of Cryſtall. The Vine was ſo great that it weighed a thouſand pound weight of pure gold. In all the world was not the like to be ſeen. He made alſo a porch, and before the porch two walls of Silver, marvellouſly and cunningly wrought. Behind the houſe toward the Weſt, he made a court of a hundred fifty cubits long, and a hundred in breadth, which was paved with pure Marble. Toward the ſouth and north, the length of the court was alſo a hundred and fifty cubits, and a hundred in bredth. He erected in it alſo a hundred and fifty Pillars of white Marble in 4 rancks. The length of one ranck was fourty cubits, and every Pillar was fourty cubits high, and three cubits thick.

The pillars were all of like meaſure, as the Court of the North ſide, and of the South was alſo of like meaſure, with all the pillars thereof. Towards the eaſt, the court contained ſeven hundred and twenty cubits, even to the brook Cedron: no man ever ſaw the like building in all the world. The Vine that he made, placed he before the porch: In the extream parts of the Court, he made alſo walks and galleries of ſuch height that they that walked therein, might eaſily ſee the waters running in the brook Cedron by the ſpace of a Cubit; Between the porch and the houſe alſo (as though it were a vail or partition) the King made a wall of Silver, of half an handfull thick. In the which was a door of beaten gold, and upon the gate a ſword of gold of twelve pound weight. There were certain Poſies graven in the ſword, as this; *What ſtranger ſoever approached nigh here, let him dye for it.* So the things that *Herod* made in the Temple, were wonderfull: neither was there ever heard of in all the world, any King that was able to erect ſuch a building.

When the work was finiſhed, the King ſent to *Saroas* his paſtures, for his Cattel, from whence were brought him three hundred young Bullocks, and very many ſheep, according to his Princely eſtate. So then they dedicated and hallowed the houſe with great joy and gladneſs.

There was one certain day in the year, when as the King was accuſtomed to make a great feaſt to all his Court, to all his Nobles and Sages in Iſrael: Againſt that ſelf ſame day the King was minded

minded to finiſh his works, which made both him more glad, and all his people. The ſame alſo was commanded to be done in all the Provinces of his Kingdom, ſending his Letters by his Purſuivants to the Noble men, Captains, and Preſidents of the Provinces, that they would obſerve that day after the ſame manner every year. The people alſo that were ſquandred in their enemies countries, their head Rulers and Captains came out of every Country, far and neer, to ſee the Houſe and the King, for they could never believe it, till they had ſeen it: and when they had ſeen it, it exceeded far that they had heard of it.

Theſe things done, the Kings two Sons, *Alexander* and *Ariſtobulus* which he had by *Marimi*, came home from *Rome* to *Jeruſalem* in a great heat and fury, with a ſtrong company, yea their hearts were very heavy alſo; for *Alexander* the elder had married the King of *Capadoci as* Daughter, and *Ariſtobulus* the Daughter of *Salumith* the King his Fathers Siſter. Theſe coming to Jeruſalem, went not to the Court to do their duty to the King their Father, neither would they ſee him: whereby the King gathered, they went deviſing ſome miſchief againſt him: Moreover, all his men gave him warning to take heed of them, and to keep his power or Guard about him. He had a Wife of baſe ſtock out of the Country, before he came to the Kingdom, by whom he had a ſon named *Antipater*. And when he had put *Marimi* his beloved wife to death, he called home his wife, which he had diſdained before, to his Court.

Wherefore, now ſeeing the two Sons of *Maximi* hated him, he appointed *Antipater* his ſon to be heir apparant, and to raiſe his eſtimation, he gave him all his treaſure, made him Lord and ruler of all that he had, affirming that he ſhould raign after him. This *Antipater* had a ſubtile wit, and his talk was daily to his Father; *If it like your Majeſty, wherefore ſhould you give me all theſe things, when as theſe two Lions ſhall be ever in my top, and ready to deſtroy me.* By ſuch ſurmiſed means he raiſed diſcord and hatred between them and their father, albeit the King was loath to hurt his two ſons.

Not long after he took his journey to *Rome* to *Octavian*, and his ſon *Alexander* waited on him, hoping that *Octavian* would be a means for him to turn his fathers hatred from him, and put all malice out of his mind. When the King was come thither, *Octavian* rejoyced much at his coming, ſaying, I have thought long to ſee thee. To whom haſt thou left the Land of *Juda*? *Herod* anſwered, for the homage that I owe unto my Lord the Emperour, I am come to appear before him, and to declare my chances with this my ſon his Servant. So he told him the whole matter, from the beginning to the end. Then *Octavian Auguſtus* blamed the young man, becauſe he hated his Father. The young man anſwered, How can I otherwiſe do? How can I forget the moſt chaſt womb that bare me, which was the holy ſtock. If I forget my mother that was ſlain guiltleſs and without crime, then let me forget my right hand. Theſe and ſuch like

like words ſpake the young man, not without tears in the preſence of *Octavian*; ſo that his bowels were much moved, and the Noble men that were about *Octavian*, could not abſtain from weeping, but lamented greatly.

Octavian firſt reproved *Herod* for his great tranſgreſſion and cruelty; then laboured he to pacify the young man with comfortable words, bidding him to honor his Father, and to ſubmit himſelf unto him. When he had done as he was willed (for he would not ſtrive againſt the Emperour's commandment) *Octavian* took the young man by the hand, and put it into *Herods* boſome. Then his Father kiſſed and embraced him, ſo that they both wept; after that they took their leave and departed from *Octavian* who comforted them, & gave them a gift, committing it into *Herods* hands.

Herod yet perceived, that the hatred of the children of *Marimi* would not be appeaſed; whereupon when he came home to *Jeruſalem*, he called together all the Elders of Iſrael and ſaid unto them, I had determined once to place one of my Sons, Captain over the people of the Lord, but I might not do it without the conſent of *Octavian Auguſtus*.

Now therefore I have appointed my three Sons, and have divided my Kingdom equally amongſt them: Help ye them againſt their enemies, but in no wiſe ſhall ye help one of them againſt another: And if ye perceive any breach of friendſhip between them, do what lyeth in you to make it up. Whereunto he made them ſwear preſently

in Jeruſalem; and the bond being made, each man departed home to his houſe.

But for all this, the hatred between *Antipater* and his two brethren was nothing diminiſhed, for he feared them, becauſe they were of the houſe of *Chaſmonany*, and allied with Kings of great power; he ſuborned therefore falſe accuſers, to ſay unto the King that the young men, ſons of *Mariami* were determined to deſtroy him: Likewiſe he ſet variance between *Salumith* and them, for ſhe was in greater eſtimation than he, inſomuch that the King did nothing without her counſell; the ſame wrought he alſo between *Pheroras* the Kings brother and them. But to *Salumith* he ſaid, doeſt thou not conſider how the ſons of *Mariami* know that their mother was put to death by thy counſell? therefore if they may bring to paſs to make the King away, they will hew thee to pieces. But when the young men heard this, they came before the King, and ſwore, they never intended to hurt their Father, and with weeping they ſo perſwaded the King that he believed them, and they got his favour again: whereat *Antipater* was not a little diſpleaſed, therefore he hired falſe witneſſes, to ſay they ſaw *Alexander* the Kings Son upon a certain night, with his ſword drawn before the Kings Palace, minding to murther *Antipater*. He ſuborned alſo certain of the Kings ſervants to witneſs againſt *Alexander*, that he ſhould give them great rewards to allure them to his pleaſure, and to abuſe them in unnatural venery, which they refuſed. Moreover, that he deſired them

to

to poyſon the King, which they would not agree alſo to do: Whereupon the King was ſore diſpleaſed towards him, commanding not only him, but all that took his part, or defended his integrity to be apprehended and put in priſon, that execution might be done upon them. Then *Alexander* writ unto *Archelaus* his Father in Law, deſiring him to come to *Jeruſalem* to his Father *Herod*.

This *Archelaus* was a very wiſe man, and a Noble Counſellor: when he was come to *Jeruſalem*, *Herod* was very glad of his coming, and demanded what matters brought him thither at that preſent, he anſwered, I have heard that *Alexander* thy Son, and my Son in law, hath attempted to rebell againſt thee; It is not poſſible but my daughter his Wife ſhould be acceſſary of this thing, and yet ſhe hath not ſhewed it unto thee, wherefore I utterly deteſt her, as one that hath conſpired againſt thee; yet nevertheleſſe, I know well, that for the love thou beareſt unto me, thou wouldeſt ſpare her; for this cauſe I am come unto thee, that when thou haſt put him to death, I alſo may ſlay my Daughter; for it is better that we ſhould make them away, than they us.

Herod hearing this, was very glad, and gave credit to his friendſhip: when *Archelaus* perceived that *Herod* had a good opinion of him, he altered his communication, ſaying to the King; Firſt let us diligently examine, and well try the cauſe, foraſmuch as there are many falſe witneſſes,

and

and lying persons in the world, and let us not shed innocent blood upon any uncertainty: For *Archelaus* had a great suspicion that *Herod* had given too leight credit, knowing how ready he was to hear an evil tale, which was the cause of the mischief, that befell upon the people of his house: Wel, *Herod* thought his counsel good. One of them that accused the kings children, was *Pheroras* the kings brother; and to say the truth, he was the chief of all. *Herod* loved *Archelaus*, the king of *Cappadocia* as himself. *Archelaus* perceiving, turned his tale to rebuke the king, saying. Thou art now waxen old, & well stricken in years, thou sufferest these backbiters to rule thee, who stir thee to work all these mischiefs in thy house; yea, *Pheroras* thy brother hath falsely provoked thee against thy sons. When *Pheroras* heard these words, he was sore afraid, for indeed he had seduced the king. Therfore came *Pheroras* to *Archelaus*, and besought him to save his life. *Archelaus* answered him, If thou wilt obtain pardon for thy wickedness, come and fall before his feet, and confess that thou hast spoken falsely against his sons, then will I promise thee that he shall be merciful unto thee, and to his sons; *Pheroras* did so, confessed that he had falsely accused the kings Sons: Then *Archelaus* besought the king for pardon, and he granted it; after that, he entreated him that the young men might be delivered out of prison, which the king also commanded to be done. The young men therefore came before the king, and fell down at his feet, and the king was loving to them, and embraced them

them kindly. He made great joy alſo, that *Archelaus* came in ſo good an hour unto him; to whom he gave for a gift ſeven hundred pound weight of Gold, with many precious Stones, and Concubines, and diſmiſſed him. But *Antipater* again ſuborned falſe accuſers, and writ counterfeit letters in the name of the kings ſons, to one of the Captains, declaring how they would conſpire and kill the king; and by ſuch means he encreaſed the enmities between them and their father many wayes, that the king commanded them to be put in priſon, and moſt ſtrong irons to be laid upon them. Beſides this, *Antipater* had ſurprized and won the hearts of the kings chief Rulers, and ſervants, that they procured his Barber to bear falſe witneſſe againſt *Alexander*, how he hired him to kill the king, at ſuch time as he ſhould ſhave his beard. When the king heard his Barber ſpeak, he was much troubled in his mind, inſomuch that he ſaid, I am weary of my life, to hear theſe pick-thanks that open my eares to fill my head with tales, I can do no way better than to give charge, that whoſoever brings me any ſuch accuſations hereafter of any body, he ſhall ſuffer death for it, wherefore he commanded the Barber to be ſlain, and his two ſons to be brought forth and hanged upon Gallowſes, ſhedding their innocent blood.

Then rejoyced *Antipater*, ſuppoſing himſelf to be as ſure of the kingdom, as though it were in his hands, when he was not aware, that *although he were never ſo high aloft, yet was there*

one

one higher than he who conſidered his doings. Alexander had two ſons, *Thigarus* and *Ariſtobulus:* And *Ariſtobulus* had three ſons, *Herod*, *Agrippa*, and *Alexander.*

When the King returned to *Jeruſalem* (for he was in *Samaria* by the Lake ſide, when his ſons were put to death) he commanded that his nephews ſhould be brought to the Court, and taking pity on them, imbraced and kiſſed them, weeping very ſore, both he and all his ſervants: for it greatly repented him for the hainous deed that he had done. But when the time of mourning was paſt, he called the chief of *Iſrael* together, and ſaid unto them, *I am now grown in age, and waxen gray-headed, uncertain how ſhortly I ſhall die, I ſee here before me theſe little fatherleſſe children, which I never can behold without great anguiſh of mind; for when I look upon them, I call to remembrance what great dammage I have done unto their father in my furious outragiouſneſſe. Now therefore I would commit them to the tuition and cuſtody of ſome man that might be a Patron and as a Father unto them, to ſuccour them continually to his power.* All the people anſwered that he had well ſpoken. He ſpake therefore unto his brother *Pheroras:* Thou ſhalt be their Patron and Defender, and ſhalt give thy Daughter to *Thigarus*, *Alexanders* Son. He alſo commanded his Son *Antipater* to give his Daughter to *Herod*, Son of *Ariſtobulus.* And the Marriages were knit, and compoſition made in the Kings preſence.

When *Antipater* marked the love that the King bare

bare towards the Nephews, he began to be in great care, for *Thigarus*, *Alexanders* Son, had a Grand-father by the Mothers ſide, a King of great power, namely *Archelaus*, King of *Capadocia*.

He falls down therefore at the Kings feet, to diſſolve and break the friendſhip that he bare towards his Nephews, and to leave ſpeaking in their cauſe as he had done, but he prevailed not. Therefore he left his father, and went to *Pheroras* the kings brother, made a confederacy with him, and deſired him to fruſtrat the bond that was between himſelf and *Herod*, and alſo between him and *Thigarus* the Son of *Alexander* that was hanged. So *Pheroras* came to the king, turned his mind, and diſſolved the covenant of Marriage. This done, *Pheroras* and *Antipater* (that ſate upon the kings Throne) were become great friends, banquetting one another, day and night, and diſcourſing of their affairs.

When this came to the kings eare, he was ſore afraid of their combinings, and commanded that his Brother *Pheroras* ſhould for evermore be baniſhed the Court: *Antipater* his Sonne was ſent to *Octavian Auguſtus*, to eſtabliſh the kingdom unto him, and to enter in League with him: For *Herod* was ſo old, that he could not go.

Antipater journeying toward *Rome*, paſſed thorough *Egypt*, deſirous to ſee it before the death of his Uncle *Pheroras*: And as he travelled by the high-wayes of *Egypt*, there came a certain Merchant

chant with a viall in his hand cloſe covered, which cryed, ſaying; Who will buy a thing of great price before he ſee it? *Antipater* marvelled at his words, and ask't him what was in the viall: But the Seller told him not what it was before he had bought it, and paid dear for it: Then whiſpered he in his ear, telling him that it was a ſtrong poiſon that would kill one out of hand. This vial *Antipater* ſent to *Pheroras*, to be kept until he returned from *Rome*; In the mean ſeaſon *Pheroras* died, and his Wife hid the viall. After when *Antipater* came home again from *Rome*, *Pheroras* Wife and he fell at ſtriffe, inſomuch that ſhe objected unto him, that he was the cauſe *Pheroras* was baniſhed the Kings preſence, the ſorrow whereof was his death. On the other ſide *Antipater* went about to accuſe her, ſowing diſcord between her and the King, to ſtir him againſt her. He ſuborned alſo a certain Eunuch or gelded perſon, to go to the King and enform him how that at what time as he took diſpleaſure with *Pheroras* his brother, and baniſhed him his preſence, *Pheroras* procured a ſtrong poiſon, and gave it to his Wife, commanding her to deſtroy the King therewith: The king hearing this, was wroth with the Eunuch, and ſaid, I ſearched for that venome long ago, when it was noiſed that thy houſhold ſervants would give it me to drink, but I could not find the thing to be true; yea, I have been too raſh in ſuch matters. for I put my Wife *Marimi* to death without cauſe, and *Alexandra* my Mother in law with my two children: When *Antipater* heard that the king credited

dited not the Eunuch, he made ſuite to the king to ſend him to *Octavian* the ſecond time, for he was afraid of the Viall that was in *Pheroras* Wifes houſe. He had writ alſo with his hand, how that he ſent it, intending therewith to poiſon the kings Sons Children; B*ut he that prepareth a pit for another, oftimes falleth into it himſelf.* So deſiring the king to ſend him, he let him go.

After this, the king commanded to make ſearch, if the Eunuchs words were true or no, he ſent firſt for *Pheroras* houſhold ſervants, and examined them whether ever they could perceive that *Pheroras* was in mind to hurt him. They all ſware, No.

Then the king commanded to ſcourge them very ſore, but they confeſſed nothing although ſome died under their hands in the examination: Some he ordered with many kind of torments; of ſome he cauſed to pluck out their teeth; and as he had ſcourged a certain woman ſervant, which had been very truſty to *Pheroras*, at the length when ſhe could no longer ſtand for ſtrokes, ſhe cryed out and ſaid, The holy and bleſſed God revenge us of *Koſtios* the kings Wife, *Antipaters* Mother, which is the cauſe of this. The king hearing theſe words, bad let her alone, ſhe will diſcloſe all: Then ſpake ſhe, *Antipater* made Feaſts every foot for thy brother *Pheroras* and himſelf, and as they eat and drank, they deviſed how to poiſon thee, eſpecially when as *Antipater* was going to *Octavian*; for they ſaid, except we deſtroy him, he will

will deſtroy us, as he hath done all the children of his houſe. Moreover, he loveth the children of his ſons that were put to death, which grow a pace, and it is poſſible he may change his mind, and make one of them king. *Antipater* alſo ſaid to thy Brother, The king makes as though he were much my friend, but I truſt him not; he gave me (ſaith he) a hundred pound weight in Gold, but all that ſatisfieth not me. When the king heard this, he told how he had given *Antipater* this Gold ſecretly: And the woman ſaid moreover, There is a viall of ſtrong poyſon in *Pheroras* houſe, that thy Son ſent out of *Egypt*; ſtraightway the king ſent to *Pheroras* Wife, that ſhe ſhould bring him the viall of poiſon her own ſelf; when ſhe ſaw the kings Eunuches come to fetch her whether ſhe would or no, ſhe got her up to the top of her houſe, and caſt her ſelf down headlong to kill her ſelf, becauſe ſhe would not ſee the king, nor abide his torments: but ſhe died not thereof, whereupon the kings Meſſengers brought her in a Horſe litter, and ſet her before the King; Then ſhe confeſſed to him, how *Antipater* his Son had conſpired with *Pheroras* to kill him, with a poyſon that he had bought in *Egypt*, and ſent it to *Pheroras* when he went to *Octavian*; and how *Pheroras* being at the point of death, repented him thereof, charging that we ſhould never give that venome to *Antipater*, but poure it upon the ground, that the king might not be poyſoned therewith; And I did as he bad me, caſt it out all, ſave a little

that

that I kept in the glaſſe-bottom, for I ever feared that which is now come to paſſe.

Then at the Kings commandment the Vial was brought forth before him and there was a little of the venome left, wherefore they gave better credit to her words; ſo that the King was content with her and bad his Phyſitian heal her; and ſhe recovered.

This done the King writ to *Antipater* to come home with ſpeed, becauſe I am old (ſaith he) and weak, uncertain how ſhortly I ſhall die.

CHAP. IIII.

THe King had alſo two other ſons at Rome, *Archelaus* and *Polemus*: So when *Antipater* writ to anſwer his father's letters, he ſignified unto him that his two ſons had defamed the King, and ſlandered him unto *Octavian*. But the King anſwered him, Come and bring them with thee, and I will order them as thou thinkeſt good. Notwithſtanding, *Antipater* lingred for the ſpace of ſix moneths, to ſee if he might learn ſomewhat of his father's doings, but he could hear nothing: The meſſengers his father had ſent, lay upon him every day and urged him to make haſte: Therefore at the ſeven moneths end, he took his journey towards *Judea*, and came to *Ceſarea*. There heard he his father had taken diſpleaſure with his Mother, and baniſhed

her the Court, but he could not learn what ſhould be the cauſe, therefore he was ſtrucken with ſuch fear, that he would have gone back again. But they that waited upon him, being deſirous to go home to their houſes, and families, dealt craftily with him, and perſwaded him, that if he ſhould now turn back out of his way, he ſhould juſtifie his enemies words to be true; but if thou come once to thy fathers preſence (ſay they) who loveth thee ſo entirely, thou ſhalt prevail againſt thy foes, and get the upper hand of them that trouble thee.

So he followed their counſel, and came to Jeruſalem. When he entred into the City, no man came forth to meet him, nor once to bid him welcome home: For all the people hated him for his lyes, ſlanders, perverſe and wicked counſel, but chiefly for fear of the King. Yet went he forward to the Court, although with a fearful heart: When he came to the King's preſence, he fell down and did his duty: but the king turned away his face, and could not abide to look upon him. He went home therefore unto his houſe with a heavy heart, hanging down his head, and hiding his face. There his mother told him how their counſel concerning the vial of poyſon was bewrayed, and how the king was wonderfully incenſed toward him: that increaſed his fear more and more. The next day by the kings command he was brought forth, and, before all the chief of Iſrael aſſembled together, the king ſat to judge *Antipater's* cauſe: There the king rehearſed unto them, his ſons lewdneſſe and lyes, how he had ſeduced him, and incited him to kill his

his children that were of the kings blood, far better and more virtuous than he; insomuch that with a loud voice the king burst out, and bewailed his Wife *Mariam* whom he put to death without a cause, and his two sons, that they that were far off might hear him.

Then *Antipater* lift up his head and began to speak craftily and subtilly. First he forgot not to give gentle words to pacifie his father's wrath (but that he could not do;) after, he fell to entreaty in such sort, that all the Nobles were moved to pity, and bewailed his evil Fortune, not without tears, save only *Niralem* the kings Secretary, who loved the kings children that were put to death. He rebuked them all that were sorry for the calamity of *Antipater*, crying with all his might; Where are ye *Alexander* and *Aristobulus* that were slain guiltless? Lift up your heads and behold this wicked man fall into the pit that he himself made; see how his foot is catched in the net, that he laid himself for others. Mark you not, how your Maker revengeth your death, and requireth your blood at his hand in the time of his destruction? *For the wicked man is spared until the time of his death.* So the King himself very much incensed, sent to fetch a condemned person out of prison, who being brought before them, and tasting a little of the poyson in the Vial, fell down dead therewith.

Then the King commanded *Antipater* to be carried to prison, and to be laid in strong irons. The fortieth year of his reign, which was the seventy year of his age, King *Herod* fell sick, and no

remedy, no Phyſick could be found to help him, neither his ſervants nor Phyſitians could procure him any reſt, ſo grievouſly came his diſeaſe upon him, with ſhortneſſe of his breath, and through the anguiſh of the manifold evils that had hapned upon him by his own folk: Whereupon he cryed out, ſaying, Wo may he be, that hath none left to ſucceed him in his Kingdom, nor none to go before his Coffin, and mourn for him at his death. Then called he to his remembrance his wife *Marimi*, and his two ſons, rehearſing them by name, howling and weeping ſtill continually. Upon a certain day when his ſickneſs came ſore upon him, he called to his ſervants to fetch him ſome pleaſant Apple, to ſee if it might comfort his heart; & when they had brought it, he asked for a knife to cut it, and one was brought him. Then he gathered his ſtrength unto him, and reared himſelf up upon his left arm, and perceiving his life to be full of ſorrow, and lamentation, he took the knif with his right hand, and fetched his ſway to thruſt it into his belly; but his ſervants ſtept to him and caught his arm, holding his hands, and would not ſuffer him to do it: then wept he ſore, and all his ſervants, that their voice was heard out of the Court, and ſhortly all the City was in an uprore, ſaying, The King is dead, the King is dead. *Antipater* being in the priſon, heard the noiſe, and asked, What buſineſs is this? they anſwered him, The King is dead. Then he rejoyced wonderfully, ſaying unto the Jaylors, Strike off my irons, and let me out, that I may go to the Palace, and I will remember thee with a good

good turn; the Keeper anſwered, I fear leſt the King be yet alive, I will go therefore and know the truth, and come again by and by. *Antipater* ſeeing he could not get looſe, wept for anger at the keeper: So the keeper came to the Court, which being told to the King, he commanded him to be brought before him; then the King asked him, What did *Antipater* (I pray thee) when he heard this mourning, and that I was dead? The keeper anſwered, He was very glad thereof, and when I would not ſmite off his irons and let him out, he wept for anger: The King cryed unto his Lords, See how he hateth me, being yet in priſon, if he were here, he would do what he could to kil me; he would not do as my ſervants did, make haſte to wreſt the knife out of my hand. As true as God liveth, he ſhall never have that which he gapeth for, ſo the King commanded he ſhould be put to death: and there was not one that would intreat for him, or deſire the King to the contrary, but every man was glad of his deſtruction.

The King commanded the keeper to bring him forth to the Market-place; which done, his head was cut off, and ſo he miſſed of his purpoſe: Moreover the King commanded his body to be taken and carried to the City of *Ankalia*, there to be buried, but not in the City: That done, and the people being returned from the burial, the King ſent to call all the Nobles of *Iſrael* together, and enforcing his ſtrength, he ſat up in his bed, & commanded to call his ſon *Archelaus*, on whom he laid his hands, and made him King over *Iſrael*; then

ſhouted every man, God ſave the King. The King lived five dayes after the execution of *Antipater*, then he fainted and died. He raigned over *Iſrael* 40. years; he was a worthy Warriour, a wiſe and prudent man, a goodly man of perſon, having God on his ſide. He ever loved the Sages *Hillel*, and *Samai*, with their companions: he enriched the ſecond Houſe, more than all other Kings, and was more liberal than all the Kings that were before him. His gifts and rewards were rich, for he counted Gold and Silver, as chaffe and ſtones: he kept *Iſrael* in peace from all his enemies: he buiided alſo a fairer Temple than King *Solomon*; but he made the yoke of tribute and exaction in *Iſrael* more heavy, and gave open ear to evil tongues. He was a cruel blood-ſhedder of poor and innocent perſons, and *Archelaus* his ſon reigned in his room. He willed, before his death, that they ſhould bury him in the City of *Erodion*, two dayes journey and a half from *Jeruſalem*: So they put him in a Coffin covered with Gold, ſet here and there with precious ſtones. The Bed under him was wrought with Gold, and full of precious ſtones; likewiſe upon his head was a cloth of Rayes powdred with precious ſtones, and upon that a Royal Crown, made faſt to the left ſide of the Coffin, and on the right ſide was a Regal Scepter; upon the Bier was alſo a cloth of Rayes, very thick powdred with precious ſtones, Cryſtal, Amethyſts, and very many Saphirs. Then all the chief men of War went about him in their coats of fence, and drawn ſwords in their hands, with helmets on their heads

as

as in the time of war. After them came *Archelaus* his ſon that was made King; then followed him all the people: There were fifty of his ſervants that went about the Bier, every one having a chaffindiſh of Gold in his hand, wherein they burnt ſweet woods, and perfumes continually; as many as went about him, caſting upon the Hearſe pure Myrrhe. He was born by certain great Lords, and Noblemen of *Iſrael*, upon their ſhouldders, going leiſurely, and with a majeſty, till they came to *Erodion*; where they buried him with great honour, the like was never done to any King. Theſe things done, there reſorted together ſuch as hated *Herod*, and were weary of their own lives whiles he lived, rejoycing that they had eſcaped his hands, ſaying; We have looked till our eyes blear-ed, waiting for the death of *Herod* that Tyrant and bloodſhedder, that oppreſſed us with ſuch heavy yokes; that left us nothing to live on, for the tributes and taxes that he laid upon us; yet now *Archelaus* his ſon is worſe than he: Wherefore they conſulted together, and caſt their minds and good will toward *Antipater* the ſon of *Salumith*, the Kings Siſter, one of the blood of *Chaſmonany*, and went with him to *Octavian Auguſtus*, requeſting him to tranſlate the kingdom from *Archelaus* to *Antipater*; but he would not grant them their ſuite: yea, he rather confirmed and aſſured the kingdom to *Archelaus*, who wrought wickedneſs in the ſight of the Lord; for he married his brother *Alexanders* Wife, that had children by *Alexander*, and committed many great offences.

The ninth year of *Archelaus*'s raign, it chanced upon a night he dreamed a dream, *He thought he saw nine eares of corn, very good and full grown upon one stalk; then came a great Oxe and did eate them up all at one bit, by and by he awaked and perceived it was a dream*; therefore calling one of the Sages of *Israel* unto him, he shewed him his dream: The wise man said, this is the interpretation of it; The 9. eares fresh and full, be the 9 years which thou hast raigned; The great Oxe is the great King *Octavian Augustus*; This year thou shalt be removed from thy kingdom, because thou hast neglected the word of God, and hast married thy brothers wife; to this *Archelaus* answered him neither good nor bad. Within five dayes after, *Octavian* came towards *Jerusalem*; and when *Archelaus* went to meet him, he put him in prison, deposed him from the kingdom of *Israel*, and made *Antipas* his brother King in his stead; he turned his name also and called him *Herod*; that done, he returned to *Rome*: Whiles *Antipater* was King, died the Emperour *Octavian Augustus*, the 56. year of his raign, and *Tiberius Cæsar* succeeded him.

This *Antipas* also wrought wickedness, and sundry abominations more than any that was before him: for he took his brother *Philips* Wife from him, which had already children by *Philip*; for this shameful deed, *Rabbi John Baptist* the high Priest rebuked him, wherefore *Antipas* put him to death.

There was at that time one Jesus, a wise man, if it be lawful to call him a Man, *for he was a worker of wonder-*

wonderfull works, and a teacher of ſuch men as gladly did hear the truth; and had many Diſciples, both of the Jews, *and alſo of the* Gentiles. *This man was Chriſt. who, after he was accuſed of the chief Rulers of our Nation, and condemned by* Pilate *to be crucified, was nevertheleſs much beloved by them, who loved him even from the beginning. To theſe he appeared the third day alive, according as the Prophets by Divine inſpiration had told before, aſwell of this, as alſo of many other things, which ſhould be done by him. And even to this day the Chriſtian ſect, which took their name of him, continueth.*

Againſt this man *Antipas* before named, came *Tiberius* Emperour of *Rome*; to whom when *Antipas* repaired, he apprehended him, laid him in irons, and ſent him into *Spain*, where he died: *Archelaus* alſo that was depoſed before, died in the time of this *Tiberius* raign. Then *Tiberius* made *Agrippa* (the ſon of *Ariſtobulus* whom *Herod* put to death,) *Antipas* brother, King in his ſtead. The time that *Antipas* raigned over *Iſrael*, was 11. years. In *Agrippas* time died *Tiberius Cæſar*, and *Caius* ſucceeded him: This *Caius* called himſelf a God, and would ſuffer no man to worſhip any thing in his Empire but himſelfe: he continued not long in this dignity, but decayed and died. After him ſucceeded *Claudius*.

Claudius being dead, *Nero Cæſar* was Emperor. *Agrippa* raigned over Iſrael 23 years. In his time *Nero* ſore oppreſſed Iſrael, by ſetting cruel *preſidents* over them, which left them nothing to live upon; and beſides that, he puniſhed them with divers

divers torments, until at length they were conſtrained to rebel againſt the *Roman* Empire, and *Nero Ceſar*; to rid themſelves from under his ſubjection. And above all other, one *Florus* preſident and Captain of the *Roman* Army, moſt grievouſly oppreſſed the *Jews*, and had done many things very wickedly. For not onely he ſhed innocent blood, raviſhing at his pleaſure, wives, and deflouring maids in the Cities of Juda, but alſo robbed with great cruelty, every man of his goods; he polluted the Temple, and upon the beams thereof, he hung thoſe that he took diſpleaſure at.

It chanced that *Beronice*, King *Agrippa's* ſiſter, came at that time to Jeruſalem out of devotion to viſit the holy place. She ſeeing *Florus* violently oppreſs the people, and for payment of exactions and tallage to ſlay many of them, even at the entrance of the Temple, ſhe came forth weeping unto *Florus*, beſeeching him to ſpare the people; for ſhe pitied them very greatly: Yet *Florus* relented nothing; but when ſhe was departed from him he flouted and mockt her, though ſhe were the Kings ſiſter, and that in the Temple of the Lord.

There was preſent at that time a valiant young man, *Eleaſar* the ſon of *Anani* the high Prieſt. He while his father was executing his office, could not abide to ſee the Iſraelites ſo miſuſed at *Florus* hands, but being kindled with a fervent zeal, ſounded a Trumpet, whereby there aſſembled about him forthwith divers companies of young men, goodly warriours, by whoſe ayd he raiſed

ſed a great commotion, and encountered with *Florus* and the Roman ſouldiers, of whom he made a great ſlaughter, prevailing much; and, getting at length the upper hand of *Florus*, overthrew all the hoſt, ſo that *Florus* was conſtrained to fly alone out of Jeruſalem unto Egypt. In the way as he fled, he chanced to meet with King *Agrippa* coming from Rome, from *Nero Ceſar*, and going home into *Judea*, to whom *Florus* declared what had hapned him through the youth of the Jews at Jeruſalem: And as *Agrippa* had paſſed Egypt, and drew toward Jeruſalem, his ſiſter *Beronice* directed her letters unto him, moving him to rejoyn with the Jews, and to aid them: the people alſo came wholly the ſpace of fourty miles out of the City of Jeruſalem to meet him, and fel down flat before him, crying, God ſave our King *Agrippa*. But the King ſtudied all he might to procure quietneſs and peace to the City and people: So he entred into Jeruſalem, accompanied with two Noble men of *Rome*, worthy Captains, whom he brought with him in his train; And when he came into the midſt of the City, the people cryed mainly out upon him, ſaying, *Deliver us, O King, and let thy hand and help be on our ſide, to ſuccour us, for we will never more be under the* Roman *ſubjection*. The King hearing this, pityed the people very much; notwithſtanding, he was not content that they were minded to Rebel againſt the *Roman* Empire. Wherefore he called the people together at the entrance of the Court of the Temple, where were preſent the Elders of

Iſrael

Israel, and all the chief men, with the high Priest *Ananí*, and declared unto them the power of the Romans, the strength of their Kingdom, and what Nations round about them they had subdued, in such sort, as no remainder of them was left: Wherefore he besought them not to provoke the Romans, nor to destroy the people remaining in Israel.

He added moreover, *If ye will give ear to mine advice* (saith he) *I know it well dear breathren, that there resteth in your hearts a great grief, and I my self am full of sorrow and anguish, that we are not of power to withstand the* Romans; *albeit, if you will be ruled by my Counsel, ye shall find a redress for this matter. For where Counsel is, and good deliberation, there's safety, and things come to prosperous success; ye shall sustain for a while the yoak of the* Roman *Captains, till I may certify* Nero *of the matter by my Letters, and entreat him to rid us of these Rulers; I beseech you, be not hasty of Liberty: Many seeking liberty, have fallen into further captivity and greater bondage; there be among our people many evil disposed persons, whose delight is in wars, for it is their whole study; amongst whom many good men do also perish; wherefore hear my words: as for them that be wise, they may perceive the matter themselves; they that lack experience, let them learn wisdom at my sayings. Keep therefore silence, which shall be as well to mine, as to your own commodity, for I shall not need to strain my self, but speak the softlier with less pain; and ye on the other side may the better hear and understand what I say. If ye hold not your peace, ye*

shall

ſhal have two diſcommodities; ye ſhal interrupt my communication, and hinder your ſelves from hearing. But now to the purpoſe: Ye ſhall be content, and ſuffer till I write to Rome of theſe matters, that Ceſar may remove theſe evill Rulers, and ſend us them that be more human, and gentle; If ye may have ſuch a one, then ſhall ye not think your ſelves in bondage, but in liberty; and worthily, for then only is ſervitude grievous, when as the Ruler is an unjuſt man, and wicked. Now therefore ſtay your ſelves, quarrel not with them; for although they be wicked, yet will they be aſhamed to do wrong openly, for what they do, they do it ſecretly; but if ye ſhould accuſe them too much, they would rub their foreheads, and do it openly without all ſhame; ſo ſhould you make of your Judges, and Rulers, your open Enemies: But it were far better to ſuffer an unjuſt governour, then a juſt enemy; for the one robbeth men privily, the other is an open deſtroyer; provoke them not therefore. Conſider the wild beaſts that be under mens power, and kept in chains, as Lyons, Bears, and Leopards: if a man let them alone, they are quiet and harm no man; but if a man go to their dens and anger them, they will fly upon him, and worry him, and others too that be preſent: The ſame ye may perceive in a fever, and an ague, which if a man will go about to cure at the beginning, he ſhall make it more grievous, but if he will remedy it by leiſure, the fervency of it will eaſily be quenched. Now therefore refrain your ſelves, and take heed that you draw not Cæſar upon your heads, and the whole Roman Empire: Cæſar coveteth not your harm, neither ſent he unto you theſe Rulers to hurt you; his eyes cannot

not ſee from East *to* Weſt, *nor his hand reach from* Rome *hither, for it is fleſh and blood; but if you will abide, till I may ſend Embaſſadours to* Ceſar, *I doubt not but I ſhall remove theſe Rulers, and rid you of them peaceably, without any war, or blood ſhed. If ye be utterly determined to reſiſt the Roman Empire, you ſhall underſtand, you be in no wiſe able to do it, for God is every where on their ſide, ſo that they be Lords throughout all the world, and all people ſerve them, and ſhall do ſo till their end ſhall come: But if ye will not do this for your own ſakes, yet do it for your own Countries ſake, your children, and wives, the Sanctuary and Prieſts, whom ye are bound to love and ſpare, leſt ye caſt away and undo them all at once. I beſeech you take my words in good part, for I have ſpoken nothing but that is for your good, and that may further our peace with the Romans, which I moſt wiſh: If you will be ruled and chuſe peace, I will take your part, and do the beſt I can for you; but if you will needs have wars, ye ſhall have it alone for me, I will not meddle with you.*

With this *Agrippa* fell on weeping, and ſo did alſo all the Elders with him, and the men of moſt wiſdom, the chief in all *Iſrael*; yea *Anani* the high Prieſt alſo could not refrain from tears: Notwithſtanding, *Eleazer* his ſtout ſon, with his routs of warlike young men about him, they wept not at all, nor would hearken or give any ear to wholeſom Counſel, but all at once with their drawn ſwords, violently ruſhed upon the Roman Captains that came with *Agrippa* and ſlew them, their men, and all the multitude that was with him

him in *Jeruſalem*, and *Judea*. The Elders in *Judea*, with the wiſeſt and goodlieſt *Iſraelites*, ſeeing what was done, departed from *Jeruſalem*, fearing *Nero*, and the cruelty of the Romans: therefore they took the Town of Sion, and remained there; for they would not be taken of the Romans to be of the ſame confederacy with the other: The ſeditious hearing that, took the Temple of the Lord; ſo ſedition and civil wars fell between the Seditious, and the Ancients: For when *Eleaſar* heard, that the Elders and the heads of the people were fled to the Mount *Sion*, he and his company ſet upon them, prevailed againſt them, and ſlew a great many of them. *Agrippa* perceiving the power of the ſeditious grew apace, he ſent out of his camp, where he lay without the Town, two valiant Captains, one named *Darius*, the other *Philippus*, with 6000. men to ſuccour thoſe Elders and Sages, that were deſirous of peace: . Theſe prevailed againſt *Eleaſar*, and the ſeditious that took his part; made a great ſlaughter of them, skirmiſhing for the ſpace of ſeven daies together, and at length put them to flight, and purſued them to the Temple. From that time forth the wars increaſed more and more, between *Eleaſar* and his complices, and *Agrippa* with his hoaſt, and the Sages, Elders, and Princes that took their part. Upon a time when the Captains of *Agrippa* entred the Temple, certain cut-throat murderers, raiſed by the ſeditious, mixt themſelves amongſt the Kings bands, and getting behind their backs, wounded them with daggers that they had under their jackets;

kets; ſo that the Kings ſouldiers having Launces, and great arming ſwords in their hands, ſuch as they uſe in the wars, could not wield them in the preſs; by this means many of them were ſlain, and the ſeditious got the victory. Thus *Darius* and *Philippus* with the Roman Army were put to flight, and the Elders with the Sages that were deſirous of peace, departed out of town, and fled to King *Agrippa*. Then had *Eleaſar* and the ſeditious the whole rule of the City, and all to their great damage; for the fury of the ſeditious increaſed to ſuch outragiouſneſs, that they ſet a fire King *Agrippa's* houſe that he had in *Jeruſalem*, ſpoiled all his treaſure, and all that was any thing worth they divided amongſt themſelves, They burnt the books of accounts, and bills of debts, every one that were in his Palace. *Berenice's* houſe alſo the Kings ſiſter they ſet on fire; and they ſlew all the cunning Artificers that were Maſters of the Kings works; ſo their rule and power in the City, grew every day more and more grievous then other.

CHAP. V.

IN thoſe daies dwelt the Jews and *Aramites* together in all the Cities of *Syria*, amongſt whom alſo was war waged: for the *Cæſarians* brought the *Romans* into the Town againſt the Jews, and ſlew them as many as they could find in the Town.

The

The *Damaſcians* alſo conſpired together to deſtroy all the Jews that dwelt amongſt them, which thing they kept ſecret from their wives, becauſe for the moſt part they favoured the *Jews* religion. Therefore the *Aramites* upon a certain night armed for the purpoſe, beſet all the waies and entrances into the Town, and houſes alſo, and ſlew about ten thouſand of the *Jews*, coming upon them unawares, when they were in their beds, nothing miſtruſting any ſuch matter. When the *Jews* of *Jeruſalem* heard how the *Aramites* had dealt with the *Jews* in their Countrey, ſuddenly they put themſelves in arms, and in a fury and rage, like as it had been Lions and Bears that had loſt their whelps, they ran to *Damaſco*, burnt their holds, put the *Damaſcians* to the ſword, men, women, and children, even the very ſucking babes: yea, their Oxen, Sheep, Camels, and Aſſes, with all other Cattle, leaving none alive. And thus they dealt with many Cities of the *Syrians*, ſlaying and killing them, not ſparing either old or young, male or female, but deſtroyed all in moſt cruel wiſe; even the very Infants and ſucklings they haled from their mothers breaſts, and murthered them, inſomuch that all the whole land was full of the ſtink of the dead bodies that were ſlain, for there was no man left to bury the Carkaſes. So the Jews waſted all the Land of the *Aramites*, and had deſtroyed it, had not *Caſtius* a Captain of the *Romans* delivered *Syria* and the Country of *Zaphi*. The people therefore departed wholly from *Aram*, to return into Judea, and in the way they came to *Scithopolis*

thopolis a City in *Syria* intending to beſiege it, for it was yet left untouched, and was very ſtrong: At that time alſo the *Jews* and *Aramites* dwelt together in it. The *Jews* therefore that were without, offered peace to the *Jews* that dwelt in the Town, but they refuſed it, and defied them, railing at them, and for their friendly offer, requited them with approbrius words, and with injuries alſo.

For thoſe *Jews* that dwelt in the aforeſaid City, with the *Aramites*, loved together like brethren, and for the moſt part, they were of the Leviticall tribe, ſtout men and hardy. The hoſt of the *Jews* without the City ſaid unto them, We come friendly unto you, and would aid you; The other *Jews* within anſwered: We will neither your friendſhip nor ayd: The army of the *Jews* hearing that, conſented and agreed to raiſe their ſiege, to go to *Jeruſalem* and there to remain; for they had a great booty of Gold and Silver that they had gotten together of the ſpoiles of *Syria*.

After this the *Syrians* that dwelt in *Sithopolis* ſaid to one another, put caſe the *Jews* return again, and make war upon us, ſurely if they ſhould ſo do, theſe *Jews* that dwell among us, would joyn with them, and deliver up the City into their hands, and then would they be revenged upon us, and deſtroy us, as they have done the other Cities of *Syria*: Therefore they agreed to ſay unto the *Jews* and inhabitants of the City with them, We underſtand your country men will invade us again, and make war upon us, wherefore depart ye forth of the City with your wives and children,

and

and lodg in the wood nigh unto the City, till their army be gone again, and then you ſhall return unto us. The *Jews* were content to fulfil their minds, went out of the City, and placed themſelves in the wood.

There was amongſt them a certain young man named *Schimeon*, a good man of war, fierce, big-made, and very ſtrong withall; he in the favour of the Gentiles had ſlain many *Jews*, and deſtroyed much of the people of God. For during the time that the *Jews* beſieged *Scithopolis*, he iſſued out continually, and skirmiſhed with the hoſt of the *Jews*, many times putting them to flight, and never would ſuffer them to waſte the Town, or to do any harm to the inhabitants thereof.

Now as *Schimeon* with his father *Saul*, an honeſt old man, and the reſt of the people of the *Jews* that dwelt in *Scithopolis*, remained altogether bodily in the Wood, without miſtruſting any harm; the *Romans* joyned with the *Syrians* in great number, entred the Wood, and ſlew the *Jews*, all that ever they could find, to the number of thirteen thouſand: *Schimeon* himſelf with his father and their families, had pitched their tents nigh unto a fair fountain that was in the Wood, to whom when their enemies came to ſlay them, and deſtroy their whole families, *Schimeon* ran upon them with his drawn ſword, made a great ſlaughter of them, and conſtrained them to retire: But when a great multude environed him, and he perceived all the reſt of the *Jews* were ſlain, he with the houſhold only remaining, neither ſaw he any way to eſcape; he

ſtept upon a little hill with his naked ſword, ſaying: Hearken unto me ye *Syrians* and *Romans*, and ye that dwell in *Scithopolis*, I will ſpeak unto you a few words full of lamentation. *Now I perceive that juſtly and not without a cauſe ye make war againſt me, without any favour or conſideration that I delivered you from the hoſts of the Jews, and never ſuffered them to do any diſpleaſure to you, your wives and children, nor to your City, as they had done to other Cities of* Syria. *For I am he, that for your ſakes have warred againſt my Countrymen to pleaſe you withal: yea, both their blood and mine have I pledged unto you, and have kept inviolated the love of ſtrangers, hating my own people, of whom for your pleaſures, I have ſlain oft both the fathers and the children; and now ye render evil for the good I have done unto you. But indeed God of his juſt judgment hath ſtirred you up to reward me in this ſort, to murther me, that hath ſo often preſerved you: Now therefore ye ſhall bear me witneſs that I ſhall ſufficiently and ſharply enough, take vengeance of my own life, not without rage and fury, moſt ſeverely, becauſe I have ſlain my fellows and friends; I will therefore ſlay my ſelf, to be avenged of my ſelf; for my brothers blood that I have ſhed, and ſo ſhall I be revenged of their blood; and ye ſhall well perceive me to be of that courage, that rather than ye ſhall ſlay me, and after boaſt and brag how ye have killed* Schimeon, *I will bereave my ſelf of my life, and puniſh the ſhedding of my brothers blood no otherwiſe, than the Law puniſheth a murtherer and man killer.*

When he had ſpoken this, his eyes were filled with

with blood, and his face with rage, and ſo inflamed with fury, laying apart all pity, ran and caught hold of his father, haled him out of the Wood, and ſlew him: Then ſlew he his mother, leſt ſhe ſhould intreat him for the children, and be ſorry for their ſakes: That done, his wife came running of her own accord, and he'd her neck down to the ſword, leſt ſhe ſhould be conſtrained to ſee her children dye. Yea, *Schimeons* children came and offered themſelves to be ſlain, leſt they ſhould ſee the death of their father, or remain after him to be delivered to the enemies. After this he ſlew all his whole family that not one of his ſhould come into the hands of their enemies. Finally, he gathered their bodies together into one place, like a valiant ſtout warrior, and then boldly goared himſelf on his own ſword, leſt any man elſe ſhould impair, his ſtrength, or boaſt that he had killed him.

All this *Schimeon* did with a great courage, to take puniſhment of himſelf, becauſe he had beſtowed his love rather upon ſtrangers, than upon his own people, and to declare his force and manhood.

So he died an abominable and deteſtable death, ſave only it was an argument of his haughty mind and great courage, as it is ſaid before.

Now when the *Jews* had thus rebelled againſt the Romans, and ſlain their ſouldiers, and Captains, King *Agrippa* went to *Rome* and recounted unto *Nero Cæſar* the Emperor of *Rome*, all

that was hapned; whereupon *Nero* ſent Captain *Caſſius* (that was at that time in *Syria*, and had made war upon the King of *Perſia*, and vanquiſhed him and all his power, and ſubdued his dominions to the Romans;) and with him a puiſſant Army of the Romans, commanding him to go into *Judea*, to offer peace unto the people, to comfort them, and to bring them again into league with the Romans, if it might be. *Caſſius* therefore took his journey towards *Judea*, *Agrippa* met him in the way, and informed him what had hapned unto him concerning the *Jews*; how he had offered them peace, and they would have none of it; how alſo they had burnt his Palace, and ſacked it: *Caſſius* hearing that, was very glad that he had gotten ſuch an occaſion, to revenge the blood of the Romans, and Syrians, which the *Jews* had ſhed: Wherefore he levied a mighty Army and came to *Cæſarea*, and whereſoever he did eſpy the goodlieſt buildings, thoſe cauſed he to be burnt. From thence went he to the City *Japho*, which he beſieged both by land and Sea, and at length wan it, where he ſlew in the ſtreets 8400o men. After that he came to *Jades*, where he firſt burnt all the Country about it, and whomſoever he caught without the Town, he ſlew them: But the Citizens of *Zippory* went out to meet *Caſſius*, and beſought him for peace, whom he ſpared; he came not nigh their Town, nor ſlew any that dwelt in their Countrey. The ſeditious *Jews* that were in the City of *Zippory*, hearing of *Caſſius* coming, fled unto the mountains;

but

but in the way they lighted upon part of *Caſſius* Army, whereof they ſlew 200 men, and woun, ded their Captain *Glaphira*: yet at length the ſeditious were put to flight, and many of them-*Glaphira* with his horſmen purſued, overthrew and deſtroyed, the reſt fled to the mountains. Then *Glaphira* Captain of *Caſſius* Army, went to *Ceſarea*, that was ſubdued to the *Romans*, there to cure his wounds that the Jews had given him. Thence went he to *Antipire*, which as he would have aſſaulted, he perceived it to be furniſhed with a great power of the *Iews*, and ſeditious: Theſe hearing *Caſſius* alſo was coming, they went purpoſely to fight with him, but perceiving that *Caſſius* power was very great, they determined to encounter with him in the plain of *Gibeon*, fifty miles from *Ieruſalem*: whereupon the Jews with their companies fained themſelves to flye, to the intent they might draw the *Romans* after them; And within ſix daies they came to *Gibeon*, and there reſted: *Caſſius* purſued after them with all his hoaſt, till he came to *Gibeon*, which he beſieged and aſſaulted alſo. It chanſed then upon one of the Sabbaths in the morning watch, the Jews (armed at all points) iſſued out of the Town, to give their enemies a Camiſado; ſo after they had given a token of war, they marched toward the hoaſt of *Caſſius*, whereof they ſlew 515 horſmen, and footmen twenty ſeven thouſand, with the loſs of only 22. of their own company. In that battell did well appear the valiantneſs of *Mugbas*, a Captain of the Jews Army: One *Baudius* alſo played the

man, at that ſame time, for at the commandment of *Eleazar* the Prieſt, chief of the ſeditious, he ſet firſt foot within the *Romans* camp. Then began the Jewiſh warriours to be famous, after they had once ſo manfully incountered with the *Romans*: This done, *Caſtius* and *Agrippa* ſent their Embaſſadours once again to *Jeruſalem*, to *Eleazar* the ſon of *Anani* the Prieſt, chief of the rebells that were in *Judea*, and *Jeruſalem*, requiring peace, and to come in league with *Eleazar*, leſt the people of the *Jews* ſhould be utterly deſtroyed by the *Romans* incurſions, and invaſions on every ſide. But *Eleazar* refuſed to hear the Legates, and ſlew one of them, becauſe he made too many words, in perſwading the peace and league.

Upon this, *Eleazar* aſſembled the Prieſts and people together, to go out and fight with *Caſtius*; *Caſtius* perceiving how *Eleazar*, and the people were affected, and what minds they were of, how they had utterly conſpired to deſtroy the *Romans* that were there, and to conſume them clean, having a ſufficient trial alſo of the force and valiantneſs of the rebels; he determined fully to go to *Rome*, for he perceived he was not able to match with the ſeditious, neither his own power to be compared with theirs. Wherefore he would go ſee what end ſhould come of the wars, and what counſel *Cæſars* Majeſty would give. Taking his journey therefore to the City *Japho*, he found there letters of the *Romans*, for thither was their army come. From thence went he with them and his own army to *Rome*, and made report to *Caſar* of

ſuch

ſuch things as have chanced: whereat *Nero* was much abaſhed, and not only he, but all the people of *Rome* were ſore aſtonied to hear of the great puiſſance and valiantneſs of the Jews: For which cauſe the Wars ceaſed for that year, ſo that the Land of *Judea* was at great reſt, and quietneſſe that year, through *Eleazers* means the head Rebel, eſpecially from the hands of wicked *Caſtius*, that had ſworn to revenge the *Romans*, to extinguiſh the Jews, and that he would deſtroy all the race of them, as none ſhould be left alive.

Therefore theſe are they that delivered Iſrael in the time of the ſecond Temple, out of the hands of their enemies; what time as wars were moved againſt the *Jews* and their Country: what time alſo commotions and tumults began in Iſrael. The firſt War was made by *Antiochus* the wicked King of *Macedonia*; who had determined not to leave one man in Iſrael. His miſchievouſneſſe proceeded ſo far, that he ſlew the people of God, the Sages, and Wiſemen, Princes, Elders, and young men, children great and ſmall, Iſraelits, Levites alſo, and Prieſts, until all the chief men of *Judea* caſt their heads together, and went to *Matthathias* ſon of *Jochanah* the High Prieſt in the Mount of *Modiit*, where he hid himſelf for the iniquity of *Antiochus* and his Rulers, crying upon him, and ſaying, Deliver at this ſeaſon the people of the Lord, and never think to eſcape thy ſelf, whiles the moſt wicked enemy rangeth thus, and runneth upon thy people, and ſheddeth thy blood.

For

For the blood of all Iſrael, What is it but thy blood? and the eyes of every man are fixed on thee, hoping that thou ſhould'ſt aſſiſt and aid them in this calamity, that they may finde deliverance by thy means.

Matthathias hearing this, wept bitterly, and ſaid, Fear ye not, nor let theſe *Macedonians* diſmay you, the Lord ſhall fight for you, Be ye only quiet. So then was *Matthathias* ſtirred, and delivered Iſrael out of the hands of *Antiochus*, and after he had overcome him, he was high Prieſt for one year, and then died. In whoſe room ſucceeded *Judas* his ſon, who executed the office in the Temple ſix years, and was ſlain in battel. Then his brother *Jochanan* was chief in the Temple eight years, and died likewiſe in battel. Afterward his brother *Simeon* was Ruler eighteen years, whom *Ptolomy* his Wifes father poiſoned at a Banquet.

Then *Jochanan* his ſon ſucceeded his father in the office; this is he, that was named *Hircanus*, firſt of that name ſo called, becauſe he vanquiſhed a King of that name: He reigned 31. years, and died.

After him reigned *Ariſtobulus* one year; he was called the great King, becauſe he firſt put the Royall Crown upon his head, and turned the dignity of the high Prieſthood into a Kingdom, unhollowing and ſtaining the holineſſe thereof 480. years, and 3. moneths after the returning of *Iſrael* from *Babylon*. He being dead, his brother *Alexander* reigned 27. years: After whoſe death *Alexandra* his wife held the kingdom nine years, and then died.

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In whoſe ſtead ſucceeded her ſon *Ariſtobulus*, and reigned 3. years; In his time *Pompey* a *Roman* Captain came againſt *Jeruſalem*, wan it, and apprehended *Ariſtobulus*, bound him in irons, and carried him captive to *Rome*; in whoſe place he ordained *Hircanus* his brother to ſucceed, who reigned forty years. During his reign rebelled *Antigonus*, ſon of *Ariſtobulus*, *Hircanus* brother, and with the aid of an Army of the Perſians, incountred with *Hircanus*, took him priſoner, and ſent him to *Babylon*, cutting off his eares, that he ſhould never after be meet either for the Prieſthood, or for the Kingdom. *Antigonus* reigned three years: In his dayes *Herod* fled and joyned himſelf with the *Romans*, by whoſe help he ſlew *Antigonus* the third year of his reign, and reigned after him 32. years, and then died. After *Herod* ſucceeded *Archelaus* his ſon, who was taken by the *Romans*, the ninth year of his reign, laid in bonds, and ended his life at *Rome*. Next to him reigned *Antipater* his brother, who changed his name, and called himſelf *Herod*; he reigned full ten years, overcame and waſted *Spain*, becauſe the King of *Spain* had raviſhed and taken away his brothers Wife, and there died.

After him followed *Agrippa*, ſon of *Ariſtobulus*, that was his brothers ſon; he reigned three and twenty years, after whoſe death his ſon *Agrippa* reigned twenty years. This is that *Agrippa* of whom we now ſpeak of, and of the calamity that befell in his time upon *Iſrael*. For all the while he reigned, the Wars between the *Romans* and

and *Israel* never ceased, until the people of *Judea* were led captive into the Province of the *Romans*: at that time also the Temple was desolate, I mean the desolation of the second Temple, which we saw with our eyes builded and destroyed.

The 20. year of the reign of King *Agrippa*, the 9. day of the 5. moneth, that is called Ab, viz. *July*: *Nero Cæsar* sent a Present for a burnt-offering, to be offered in the Temple at *Jerusalem*, requiring peace of the Elders and Sages of *Judea*, and *Jerusalem*, and that they would receive him into league with them, saying; *My request is, that you would offer my present to the Lord your God, for his service and religion liketh me very well; so that I desire you to joyn in league with me, according as you have done with the Emperours of* Rome *my Predecessors in time past. I have heard what* Castius *the Captain of mine Army hath done to you, which displeaseth me out of measure; wherefore I assure unto you a faithful league, by the consent and counsel of the Senate of* Rome, *that hereafter there shall never any* Roman *Captain stir hand or foot against you, but rather your Chieftains, Rulers, and Judges shall be all Jews, and of* Jerusalem: *Yea* Agrippa *your King, shall be Lord of all your Rulers, and what he commandeth, you shall do it; the* Romans *shall only be called your Lords, and have no more to do with you.*

So when these Legates came to *Jerusalem*, they went and spake with *Anani* the Priest, informing him of *Nero*'s mind, and shewed him his Present, placing it afore him: The Present was this; A Bull

Bull for a burnt-offering, with a Crown of Gold upon his head, his hornes alſo were covered with Gold; upon him was a cloth of purple powdred with precious ſtones: there went certain before him that carried ten talents of Gold, behind followed very many Sheep for peace-offerings. When *Eleazar Ananies* Son heard thereof, he came and caſt out of the Temple of the Lord *Nero Cæſars* Preſents, ſaying, We will not profane and unhallaw the Sanctuary of our Lord, with the offerings of ſtrangers; for God will accept neither their burnt offerings, nor their peace-offerings: When he had ſo ſaid, he ſounded a Trumpet, ſet his men in array againſt the Hoſt of the *Romans* that kept watch and ward in the City of *Jeruſalem*, and ſlew many of them that day, with one of their Captains alſo, and another they took alive; He being a valiant man, and ſeeing the routs of the *Jews* to urge him grievouſly, ſaid unto them, Save my life and I will yield; unto whom *Eleazar* the Rebell ſware, that he would not ſlay him, but ſpare him for his manhood (for he had ſlain very many of the *Jews* before) whereupon he yielded himſelf.

Then *Eleazar* ſaid unto him: *Like as thy ſword hath made many Women childleſs, ſo ſhall thy mother be made childleſſe of thee above all other; and therewith contrary to his oath, he commanded his ſervants to kill him.* King *Agrippa* ſeeing this, was wonderfully ſorry. Therefore as he ſtood in one of the ſtreets, he cryed, O thou Rebel *Eleazar*, I pray God that this miſchief, whereof thou art cauſe, and thy

acts

acts, may light upon thee, and thy fathers Houſe; which when it cometh to paſſe, we ſhall never be diſmayed at. It appeareth they ſhall have ſomewhat to do, that ſtudy to make peace and tranquility in thy dayes; for they are ſure to be deſtroyed with thee. How long wilt thou continue to bring us into the Bryars, Thou enemy and hater of the Lord? Why doeſt thou deſtroy and waſte the Vineyard of the Lord GOD of Hoſts? *Eleazar* anſwered him, What takeſt thou upon thee the name of a King? if thou be a King, why commandeſt thou not us to be puniſhed? Where be thy valiant ſouldiers? Let's ſee, Come thou and they together and chaſten me, that it may be tried whether thou be a King indeed or no; Thou ſtandeſt aloof off, and when thou ſpeakeſt, thy feet are ready to run away, as though a dog ſhould ſet himſelf againſt an armed man, and bark at him, bleating out his tongue. With this he winked upon the Rebels his complices, to run upon *Agrippa*, and take him whiles he held him in talk: but that was perceived of one of *Agrippa*'s ſervants whom he had appointed for the ſame purpoſe, to ſtand over againſt him as nigh as he might, to mark and ſpy if the Rebels could make any ſtir toward him, and to let him have knowledge; He therefore laying his hand upon his head, gave a ſign to the king to flee, ſaying, Away, away, for if thou tarry any longer, the ſeditious will ſlay thee and us together. *Agrippa* perceiving that, he gat from thence with all ſpeed, and the Rebels purſued him, but in vain, for they could not overtake him. So he got to

Japho

Japho a Town under the *Romans*, where he was in ſafeguard. From thence he fled to *Rome*, and declared to the Emperour *Nero*, the miſchief that befel at Jeruſalem, and all that ſeditious *Eleazar* had done to his offering; alſo how his commandment took no place. Wherefore *Nero* joyned unto him again *Caſtius* with a huge Army, wherewith they both entred Judea, and wan many walled Towns, amongſt which they razed *Japho*. For the *Romans* perceiving the power of the Rebels to encreaſe, were afraid leſt they ſhould get it into their hands whereby it might be an anoyance in time to come to the Romans, chiefely ſeeing it was a notable Haven for their ſhips to arive in *Judea*.

After this, both *Agrippa* and *Caſtius* led their Army towards Jeruſalem, to war upon the Rebels, and utterly to deſtroy them. *Eleazar* and other Prieſts with much people hearing that, they iſſued out againſt them, and found them encamped in the way, between Jeruſalem and Japho; But after they had joyned battel, many of the Jews were ſlain by the *Romans*: the reſidue, *Caſtius* and *Agrippa* put to flight, and purſued the chaſe unto the gates of Jeruſalem, beſieged alſo the City for the ſpace of three dayes. The fourth day the Prieſts and the people iſſued out ſuddenly unawares upon the *Romans*, ſet upon their Camp, and ſlew five thouſand Footmen, and one thouſand Horſemen. *Caſtius* ſeeing that he nor his could eſcape, he choſe out forty thouſand of his beſt ſouldiers, and placed them betwixt his Camp and the Prieſts,

Prieſts, commanding them to ſtand all the night ſounding their Trumpets, and making of fire; that he and *Agrippa* might eſcape, and that they ſhould not remove out of their place till the morrow. The Jews hearkning to the ſound of the Trumpets, and muſing what they ſhould mean, purſued not the *Romans:* but perceiving in the morning, they were gone toward *Cæſarea*, three dayes journey off, *Eleazar* with the people followed, and in the way found their baggage ſtrayed, that the *Romans* had caſt from them, to run the lighter, and eſcape eaſilier, which they let alone and purſued them to the gates of *Cæſarea*. But *Caſtius* and *Agrippa* got faſt within the town, and from thence went both together to *Rome*; where they declared unto *Nero* the Emperor, how they ſped at Jeruſalem: and as they were making relation of this unto the Emperor, there came alſo a Poſt out of *Perſia*, with tidings that the king of *Perſia*, was revolted from the Roman Empire. Theſe things troubled the Emperour ſore, to ſee almoſt all fall from him, that heretofore had obeyed the Empire of the *Romans*.

At the ſame time returned *Veſpaſianus*, Captain of the Hoſt, whom *Nero* had ſent into the Weſt parts of the World, as *Germany*, *Brittain*, and *Spain*, which lands he had brought under the ſubjection of *Nero*. To him *Nero* declared, what miſchief the Prieſts had wrought to the Roman Hoſt in Judea, how they had ſlain the Romans, and ſo forth, as he had heard of *Agrippa* and *Caſtius*, which diſpleaſed *Veſpaſian* greatly.

After

After this, *Nero* ſent *Veſpaſian*, and his ſon *Titus*, to revenge the *Romans* on the *Perſians* and *Jews*, giving in commandment to race their walled Cities, to beat down whatſoever they found, without ſparing either man, woman, or child, infants, ſucking babes, or old folkes, but to ſlay all. So that *Veſpaſian* and *Titus* ſet forward with a choſen and pickt Army of the *Romans*, paſſed the ſeas, and came to *Antiochia*. The Jews having intelligence of this, choſe out of their Captains, three of the principal and moſt expert Warriours, of whom I *Joſeph* Prieſt that wrote this Hiſtory was one, who by the divine favour am not ignorant in feats of Arms, and famous in Acts of Chievalry; and *Anani* the High Prieſt, and *Eleazar* his ſon. To theſe three they committed the whole Land of *Judea*, dividing it to them by lot, and gave them a furniture of war. One third part therefore (which was whole Galilee from the Land of Nephtali and beyond) fell to *Joſeph* the Prieſt, ſon of *Gorion*, to his honour and glory, who for his worthineſſe, they named alſo *Joſephon*, becauſe he was then anointed, appointed, and conſecrated to the Wars. The ſecond lot came forth; which fell unto *Anani* the Prieſt, who had the City of Jeruſalem, and the country about it, with a charge to repair the walls of the City, to ſuſtain the brunt of *Veſpaſian* if he ſhould come ſo far. The third lot fell to *Eleazar* the ſon of *Anani* the Prieſt, to whom was joyned Captain *Jehoſcua*, and other Jewiſh Captains. By the Vertue of this lot fell to him the whole Land of *Edom*, from *Elat* to the Red Sea.

The reſt of the Land from *Jericho* to *Euphrates*, with that alſo that is beyond the river, and all the Land of *Meſopotamia*, fell to Captain *Menaſches* lot. To other Princes of *Iudea*, and to the worthieſt Prieſt, they committed the fenced Cities from the limits and bounds of Jeruſalem to Egypt.

Veſpaſian taking his journey with his hoſt from *Antiochia*, came and pitched his tents in *Aramzoſa*. For he had deviſed thus with his council; Firſt to invade *Galilee*, and after to try what they could do in *Iudea*. *Ioſeph Gorion* having intelligence of this his purpoſe, departed from *Ieruſalem* to *Galilee*, built up the Towns that were deſtroyed, and repaired their walls, gates, bars, and palaces; ordained alſo Captains over the people, to lead and govern them; ſome of thouſands, ſome of hundreds, Tribunes and Decurians. He inſtructed the people alſo in feats of Wars, what the ſound of Trumpets ſignified, what ſound ſerved to fall in array, what to gather the ſouldiers together, and what to divide them. After he had inſtructed them in the knowledge and feats of War, he ſaid unto them thus: *Ye ſhall underſtand (dear Iſraelites) that ye go to fight at this preſent againſt your enemies, wherefore let no fear overcome your hearts, nor diſmay you at the ſight of your enemies, but play the men, and take a good courage to you, to fight for your Cities, for your Countrie, and for your ſelves: Be not afraid of death, but rather be ſtout in defence of your Countrie, that ye be not led away from it, and to fight for the Sanctuary of the Lord, that it be not ſtained and polluted with the uncleanneſſe of the* Gentiles.

Conſider,

Conſider, that it is better to die in battel, than to live in captivity and bondage; Therefore when as ye ſhall come to joyn with your enemies, and ſhall ſee any of them beaten down, and attempt to riſe again, whoſoever of you is by and ſeeth him, remember the zeal of your God, wherewith it becometh you to revenge his quarrel, and being moved therewith, ſtrike him that he never riſe again; but if you ſhall ſee any of your fellows down, being inclined with the zeal of your God, reſcue him from the hands of your enemies, and if he be not yet killed, cure him. If he be dead, ye ſhall do what ye can to bury him in the Iſraelites *burial; and ſo if we chuſe rather to die than to live, we ſhall proſper in our Wars; we ſhall die for the Covenant of our God, and deliver our ſouls, bringing them to the light of life in Heaven.*

After he had ſaid this, he choſe out of the *Iews* 60000. footmen, and but few horſemen: And out of theſe he choſe 600. of the beſt, ſuch as not one of them would ſhrink from ten, ten from an hundred, a hundred from a thouſand, a thouſand from ten thouſand. With them *Ioſeph* went to the Cities of *Agrippa* that were in *Iudea*, to win them: for *Agrippa* ſtuck to the *Romans*, were it right or wrong, with all the power he could make. He went firſt to *Tiarva*, a great City that belonged to *Agrippa*, whereas both his treaſure and munition of War lay: When he approched the City, he ſpake to the people upon the walls, and offered them peace, on condition that they ſhould open the gates, and deliver unto him all the treaſure of *Agrippa*, and all his jewels; this if they would do,

he then would ſpare them, and kill none of them. Were it it not better for you (ſaith he) to take part with them that defend the Sanctuary of God and his Inheritance, than to joyn your aid with *Agrippa*, which is confederate with your enemies, and aſſaileth us, augmenting the power of them that hate us, ſo that he refuſeth not to fight againſt the Sanctuary of the Lord, and the people of his Inheritance? The men of the Town condeſcending to *Joſeph*, opened the gates, and he entring the Town, made peace with them, and they delivered him all the kings treaſures, for they liked *Iofephs* words, and conſented to take ſuch part as he took.

CHAP. VI.

AT that time came news to Joſeph, that troubled him ſore; namely, that *Tiberias* had rebelled and revolted from the people that dwelt in Jeruſalem, and were changed from his lot, to become *Veſpaſians* ſubjects, who had ſet a *Roman* Captain over them. For reformation whereof, he left his Army at *Tiarva*, and took ſix hundred young men with him to *Tiberias*, coming on it ſuddenly, and at unawares: And as he ſtood on the banks of *Geneſar*, he eſpied the Navy of the *Romans* that there lay at road to aid *Veſpaſian*, which *Ioſeph* charged to be broken in pieces, and to be ſcattered abroad in the ſea. The men of

Tiberias

Tiberias therefore ſeeing the Ships diſperſed in that faſhion, they conjectured it was done by ſome of *Ioſephs* hoſt, wherefore the *Romans* fled to the Town, got in, and ſhut the gates. *Ioſeph* notwithſtanding came to one gate of the City, and cryed that the people might hear, ſaying; What meaneth this conſpiracy of yours againſt me? ye fight not againſt me, but rather againſt the Lord God, whoſe Covenant ye have tranſgreſſed, and broke the Bond that we made with him; Ye have alſo violated your oath that you ſware by the God of *Iſrael*, that we ſhould fight againſt our enemies to abate their pride. The people anſwered from the walls, We beſeech thee our Lord, hear thy ſervants ſpeak; God forbid we ſhould joyn with the *Romans*, and not rather with the people of the Lord God of *Iſrael*, and his Sanctuary, with the people of his Inheritance: howbeit there be amongſt us certain proud men, ungodly perſons, that have made a league with *Veſpaſian*, and have brought into the Town one of his chief Captains: wherefore and it pleaſe thee, my Lord, to enter the City with thy ſouldiers, come unto us, that we may live with thee, rather than to periſh in the hands of them that hate us.

So they opened the gates, ſo that *Ioſeph* went in and took the Town. Then he cauſed to apprehend thoſe ungodly perſons that were there, about ſix hundred men, and laid them in irons, ſending them to *Tiarva* which he had afore taken: the other wicked men that had aided *Veſpaſian*, he put to the ſword. But the chief Governour

of the Town he apprehended alive, carried him out of the City, and commanded one of his Souldiers to cut off his hands. Then the Captain beſought Joſeph, ſaying, I beſeech thee, my Lord, let one of my hands be cut off, and leave me the other. Then Joſeph and his ſouldiers laught him to ſcorn, judging him to be no valiant man, nor of haughty courage: Joſeph bad his ſouldier give him the ſword in his own hand, and let him cut off which hand he liſt, and leave him which he will. So the *Roman* Captain took the ſword, and cut off his left hand himſelf, leaving him the right, and ſo he was let go. He came therefore unto *Veſpaſians* Camp, to ſhew them what ſhame was done him.

After this, the Citizens of *Zippory* rebelled alſo, making a league with *Veſpaſian* and the *Romans* hoſt. *Ioſeph* being certified of this, made thither with his hoſt to beſiege it, but the Town abid the brunt of the aſſault that *Ioſeph* could prevail nothing againſt it, wherefore he beſieged it a long ſeaſon.

About that time, it was ſignified alſo to them of Jeruſalem, that the *Askalonites* had entred in friendſhip with the *Romans*. They ſent therefore *Neger* the *Edomite*, and *Shiloch* the *Babylonian*, and *Iehochanan* with a power of the common people, who came to *Askalon*, and beſieged it a great ſpace. Within the Town was a Roman Captain called *Antonius*, a valiant man, and a good Warriour: who upon a certain night in the morning watch, iſſued out of the Town with his company,

to

to give a Camiſado to the *Iews* that beſieged the Town, entred their camp, and made a great ſlaughter, continuing the ſame till it was day-light, ſo that about 10000. of the *Iews* were ſlain, the reſt never moved out of the place, ſaying, It is better for us to die in this battel, than to flee from our enemies; therefore they took a good heart unto them, and ſtood manfully in their ſtations and places, truſting in the Lord God of *Iſrael*; and when it was day, they alſo ſet themſelves in array againſt *Antony*, ſlew many of his men, not without loſſe alſo of their own part: for *Shiloch* the *Babylonian*, and *Iehochanan* of Jeruſalem were deſtroyed, by the *Romans*, with others of the Jews, to the number of 8000. fighting men, that were under *Shiloch* and *Iehochanan*, and never a one of the Jewiſh Captains eſcaped that conflict, ſave only *Neger* the *Edomite*, who hid himſelf in a Sepulcher that was there in the plain, whom the *Romans* in their purſuite ſought, but found him not, wherefore they ſet on fire the wood, that it burnt round about the Sepulcher wherein he lay hid, and conſumed all the trees, ſhrubs, and buſhes, but came no nigh the Sepulcher; For *Neger* had called to the Lord with his whole heart, to deliver him this once from his enemies, leſt he ſhould be ſhamefully handled of them, promiſing at another time to be ready to die valiantly in his quarrel: So *Neger* eſcaped the *Romans* by the help of the God of Iſrael, in whom he put his truſt.

Shortly after ſent the *Jeruſolimites* much people to *Askalon*, to the number of eighteen

thouſand good men of war, to bury the bodies of the Jews that were ſlain in the conflicts by *Antony*. They ſought alſo the body of *Neger* the *Edomite*, but they found it not, till at length he cryed unto them out of the Sepulcher, ſaying, I am here: For God hath delivered me out of the hands of mine enemies, to the intent I may be avenged of them in the wars of the Lord. So *Neger* declared unto them at large, all things how they chanced unto him: wherefore the Jews rejoyced greatly that they had found him alive, and that he was ſaved by ſuch a miracle, and the Lord delivered him: Therefore they put their truſt in the Lord, believing that God would be preſent with them to aid them, whereof this deliverance of *Neger*, they took for a ſure token. The *Romans* kept themſelves within the Town for fear of the *Jews* that were come to bury the bodies. So the Jews buried all the bodies of their own part that were ſlain in both battels, for the *Romans* were not able to prohibite and let them, but held them in the Town. And when the burial was finiſhed, they took *Neger* with them to Jernſalem, to give God thanks there for his deliverance at that preſent. Then *Joſeph* the Prieſt gathered his ſtrength, aad came upon *Askalon* with his whole Army, aſſaulted them, got the upper hand, and won the Town; after ſlew *Antony* and all his people with the Sword, that of all the valiant men of War that were with him, not one eſcaped. Beſides this, alſo the Villages and Hamlets that were thereabout without the Town, he burnt them all: And ſo ſerved he

all

all the Towns thereabout, that had entred into league with the *Romans*, ſlaying both *Iews* and *Romans* that dwelt in them with the ſword, as many as he found, and their houſes he burnt.

This done, *Ioeſph* returned again to Zippory fought with them and got the upper hand, there ſhed he much blood of the people that had conſpired with the *Romans*, utterly deſtroyed them, burnt their Cities and Villages, led their wives and children priſoners unto Ieruſalem; and all the *Romans* he found there, he put them to death.

When *Veſpaſian* & *Titus* had heard of all that *Ioſephus* had done againſt the *Romans*, both how he ſlue their Garriſons as many as he could find in *Galilee*, and all the *Iews* that had made any league with him and his ſons, they were wonderful incenſed, and in a great rage. They took therefore their journey, and came to *Apitelma*, otherwiſe called *Acho*, where at that time, *Agrippa* King of *Iudea*, was abiding, and forty thouſand men with him, all good men of war, and archers every one: theſe joyned themſelves with *Veſpaſians* Army by which means the *Romans* Camp became very great. Moreover, out of other Nations round about *Iudea*, good men of war without number, joyned with *Veſpaſian*. He had aid of the beſt men of war out of *Meſopotamia*, *Aremzofa*, *Aſſur*, *Sinear*, *Perſia*, *Chaldea*, *Macedonia*, and out of the Provinces of the people of the Eaſt, yea, the people of *Mizraim*, *Lod*, *Denan*, and *Seba*, with all Provinces far and near, that were under the ſubjection of the Jews, caſt off the yoke from their necks,

necks, and rebelled againſt the Dominion of Jeruſalem, joyning their power with the *Roman* Army, to aid *Veſpaſian* and *Titus*. For theſe were alſo ſubjects unto the *Jews* that ſore had burthened them; wherefore they came to help the *Romans*, and to invade Jeruſalem and the people of the Jews. But the *Edomites* had not aſſociated themſelves unto *Veſpaſian* and *Titus*, for they were in ſubjection to the Jews and ſerved them, ſo that not one of them aided the *Romans*. For long before, they had moved war againſt Jeruſalem, and could not get the victory, but the Jews prevailed againſt them, and ſubdued them.

Hircanus alſo the firſt King of the *Jews* circumciſed them. They dwelt alſo in *Jeruſalem*, kept watch and ward about the houſe of the Lord, and his covenant, without all rebellion againſt the *Iews*, and *Ieruſolimites*. And at that preſent was thirty thouſand of the beſt of the Edomites in *Jeruſalem*, which kept the walls, and the houſe of the Lord. After this, *Veſpaſian* and *Titus* with all their hoſt, took their journey from *Acho*, and came to *Galilee*, and in the mount they pitched their tents: Wherefore when tidings was brought to Joſeph, how the hoſt of the *Romans* lay upon the mount of *Galilee*, and how *Veſpaſian* had ſent before him a great power, to repair the broken waies, to fill the holes, and caſt down the hills; to levell the way, that his people might paſs the better, for he was ſore moved againſt the *Jews*: *Joſeph* iſſued out of *Zippory* with all his power, ſet upon them and ſlew them, taking ſuch vengeance of them,

as

as never was the like before, for his God was with him: *Veſpaſian* and *Titus* hearing of this, determined to ſet upon *Joſeph* at unawares, and to beſet all the waies, that he ſhould eſcape of no ſide; but Joſeph had intelligence of their coming, wherefore he left *Zippory*, and went to *Tiberias*, whither *Veſpaſian* followed: Joſeph perceiving them coming, fled from thence to *Iorpata*, the biggeſt City in *Galilee*, cloſed up the gates, and there remained with his Army. Then ſent *Veſpaſian* certain Noble men, Embaſſadours to Joſeph, to debate the matter with him in this wiſe: *Veſpaſian* Generall of the *Roman* Army, deſireth to know what it ſhould avail thee to be thus pend up within a walled town, he wills thee rather to come forth to intreat of peace with him, and to enter into a league together; for it ſhall be to thy avail to ſerve *Caſar* Emperor of the *Romans*, that thou mayeſt live, and not be deſtroyed, nor any of thy people with thee. Then Joſeph ſent Embaſſadours again to *Veſpaſian*, demanding truce for a few daies, that he might deliberate upon the matter with the people, and let them underſtand his words; Peradventure (ſaith he) they will be perſwaded to make peace with thee, and then will we enter league with the Roman Empire. So *Veſpaſian* ceaſed from fighting againſt Joſeph, permitting him to conſult of the thing. Upon that, Joſeph ſent Embaſſadours to all the people at *Jeruſalem*, to the Prieſts, Chief men, Rulers, and to the reſt of the people, giving them to underſtand *Veſpaſians* mind: *Ye ſhall underſtand brethren, that* Veſpaſian

Generall

nerall of the Romans, *ſent his Embaſſadors unto me, enquiring, What it would avail us, to be ſtiffe againſt them, and not rather to come forth, and intreat of peace, and to joyn in league together, that we may ſerve the Emperour of the* Romans, *ſo to ſave our lives, and not to be deſtroyed: And I pray ye, why will ye loſe your lives, your wives, your ſons and daughters? Why will ye all fall together on the ſword? that both they that ſhould be left alive among you, ſhall be led Captive out of your Countrey, to a people that they never knew, whoſe language they underſtand not; and your Country to be made deſolate, your Sanctuary laid waſt, that there ſhall not be ſo much as one man left to enter into it. Never ſuffer this, you that be wiſe men, but rather receive my counſell, and come hither to us, that we may deliberate together, what conditions of peace we ſhall make for the ſafety of our lives, rather than to be deſtroyed; and that we may uſe the commodities of your Countrey, being at peace therein: For life and quietneſs, is to be preferred before death and baniſhment.*

The inhabitants therefore of *Jeruſalem* both Prieſts, Chief men, Rulers, and Noble men of Judea, with the reſt of the people, ſent unto *Ioſeph*, ſaying; Take heed to thy ſelf, that thou never conſent to this, to receive conditions of peace with them, but be ſtrong to fight, till ſuch time as thou ſhalt conſume them, or till thou and all the people dye in battel, and ſo ſhalt thou fight the battel of the Lord, for his people and his Sanctuary, with the Cities of our God: in the mean ſeaſon, be it as it may, but let thy power not be with them.

When

When Joſeph heard the determination of the people of *Ieruſalem*, how all ſorts with one conſent willed by the Embaſſadors the continuance of the wars; he was wonderfull wroth, and in a great fury iſſued out with all his people, and ſet them in array againſt *Veſpaſian*, and the Roman hoſt, in which conflict were ſlain very many of the Jews: and from that day forward, *Veſpaſian* began fiercely to war upon the *Iews*. He departed thence to the City *Geerara*, a great City in the higheſt *Galilee*, beſieged it, and won it; razed it, ſlew all the people, Man, Woman, and Child, Oxen, Sheep, Camels, and Aſſes, leaving nothing alive; And then he ſaid, Now begin I to be revenged for the Romans, which the *Iews* murthered in the land of *Iudea*. From thence he departed, and brought his Army to *Iorpata*, where Joſeph remained: The firſt day that he incamped about *Iorpata*, he relieved his ſouldiers with meat and drink plenty, and made them good cheer, then furniſhed he every man with weapons.

So on the next morning early, the Roman Army gave a great ſhout, and beſet the City round about on every ſide. In this buſineſs *Ioſeph* ſtood upon a certain Tower, from whence he beheld the huge camp of the *Romans*; wherefore he ſounded forth a Trumpet and gave a ſign to battel, iſſued out with the whole power of the Jews that he had with him, and ſet upon the *Romans* camp at the foot of the hill, continuing the fight from morning till night; And when it began to be dark, they ceaſed fighting, and departed the one from the other

other; the Jews to the town, the Romans to their tents. In this battel were many ſlain on both ſides, as well Jews, as *Romans*. The Romans advancing themſelves, proudly and ſtoutly ſaid, We will quickly vanquiſh this little Nation, as we have ſubdued all other Nations that we have conquered, that they ſhall annoy us no more, and afterwards we ſhall be at reſt. The *Jews* alſo on the other ſide encouraged themſelves againſt the *Romans*, ſaying; At this time we will all dye together, for the zeal of the Sanctuary of our God, and never ſuffer theſe unclean perſons to pollute it; and having once deſtroyed them, we ſhall be quiet: So what with the pride of the *Romans* on the one ſide, and the ſtiffe-necked ſtubbornneſs of the *Jews* on the other; much people was ſlain in that fight, for it continued till the ſecond, third, and fourth day. In this while, all the *Jews* that dwelt about *Iorpata*, fled unto *Veſpaſians* camp, and joyned themſelves to the *Romans* to aid them; and ever as *Joſeph* skirmiſhed with *Veſpaſian* without the City, *Veſpaſian* ſent a power to aſſault the City. So *Joſeph* and his men fought with *Veſpaſian* without the Town, and the *Iews* that were within the Town defended the wall againſt the Army of the *Romans*, that was a leſſer hoſt made of the main Army: but the *Iews* that were within the Town, began to diminiſh every day, untill very few were left. The hardieſt alſo of *Ioſephs* ſouldiers, and the worthieſt young men that fought without, were all ſlain, except a very few, with whom *Ioſeph* fled and recovered himſelf into the Town,

rampering

rampering up the gates after him: but as *Veſpaſian* with all his Army beſieged *Iorpata* a long while, he eſpied at length a Conduit without, that ran into the City, where of the Citizens drunk becauſe the water was good and ſweet; that he cut off, and derived the waters thereof beſides the City, whereby the inhabitants of the City were deſtitute of beverage, having nothing left them but Well-waters. *Ioſeph* therefore perceiving that the conduit water whereof they were accuſtomed to drink was taken away, conceived with himſelf; Now will the *Romans* brag and boaſt againſt us, and think to take us at their pleaſure, whiles we have no water, but ſhall be conſtrained to dye for thirſt: He took therefore garments, and dipped them in the well waters that were in the Town, and hanged them here and there over the wall, to declare to the *Romans*, that they had water plenty in the Town, leſt they ſhould conceive any hope of winning the Town, thinking they had no waters.

Then commanded *Veſpaſian* a mount to be raiſed nigh to the Town ſide, to plant an iron Ram upon, to batter the walls with, and beat them down.

The manner of the making of an iron Ram, is thus.

Firſt they take a great long thick beam, upon the forepart whereof they put a great ſtrong head, made like a *Rams* head, with horns, all of principall ſtrong iron, the weight of it is as much as half the beam, & covereth the beam to the midſt. Then faſten they into the ground over againſt the place

that

that they intend to batter, two great Trees, like two maſts of ſhips, between which they hang the beam that is called the Ram, with ſtrong ropes made of hemp, the beſt that may be gotten, and iron wier twiſted together: At the hinder part of the beam from the wall-ward, are rings of iron ſurely faſtned, with ropes made with hemp and wire, tied to them: that when the aſſaulters will batter the walls, they puſh forward the beam as though it were a ſpear, and faſten his ſtrong horns among the ſtones. Then hung they weights at the rings of the hinder part, and much people a far off take hold of the ropes that come through the rings behind, and hale that part of the beam upon the ground, and by ſuch means they ſhake the wall, that they make it quake again.

Thus in many places they did wreſt, and wrench out the ſtones of the building, ſo that afterward the wall falleth down. There be alſo other manner of engines, as an iron Ram upon four wheels, bound with iron and faſtned with iron nails. To this they make four feet, as hath a Ram, as the bigneſs of the beam requireth. The biggeſt for the moſt part is thirty cubits long, and the leaſt is ten. And look how many feet the Ram hath, ſo many wheels hath it alſo, for every wheel hath his foot by him: and when they will batter the wall, certain men appointed thereunto, draw it firſt a good way off, then a great multitude of men take hold of the hinder part thereof, by four porters or levers of wood that are put therein, and with all their ſtrength ſhove forward the Ram to

ſtrike

ſtrike the wall they will batter. The head of this iron-Ram that goeth upon wheels, hath no horns but is blunt, made of the ſtrongeſt kind of iron, with a wonderful thick neck: they have alſo upon both ſides of the engine, a pentiſe of wood for the ſafegard of them that ſhove forth the Ram behind, from the arrows or ſtones of them that are upon the walls. The Rams that *Titus* uſed at Jeruſalem, for the moſt part ran all upon wheels. Of the other ſort he had only a couple, as we ſhall declare in this place.

The beam of this Ram we even now deſcribed, was as thick as ten men could fathom, and the length thereof was fifty cubits. It was alſo hollow within, and filled with Oxe-hides folded and ſowed together. The wood ſerved for none other purpoſe than that the faſhion of the leather might be ſet as upon a mold. The hinder part of the beam was covered over with iron plates. The leather was put within, that the beam ſhould not break with the poiſe of the weights that were hanged by the rings behind, whereas men appointed for the purpoſe, haled at the ropes to draw back the beam. The wood therefore that went about the leather, ſerved to keep the leather in faſhion. They covered it with an iron plate, leſt they that kept the walls ſhould ſet it on fire: the horns that were upon the head of the Ram, were as many as they liſted, but never fewer than ten, and then the beam was XX. cubits long, nor alſo more than fifty, and then the beam was a hundred cubits in length. Betwixt

every horn was as thick as a man could fathom, the length was a cubit and a half at leaſt. The wooden wall or pentiſe was as long as the leather that was put in the beam, and it was ſet on both ſides toward the hinder part of the beam, to defend the men that laboured to batter the walls, leſt they ſhould be hurt with arrows or darts.

The Ram that *Veſpaſian* uſed at *Jorpata*, which he beſieged, and me in it, was made in this ſort. The length thereof was fifty cubits: it had twenty five horns in the head, which was as thick as ten men, every horn alſo was as thick as one man, and betwixt every horn, the ſpace of one cubit: The weight that was hanged at the hinder part, was a thouſand five hundred Talents, every Talent was about a hundred Troy weight; the men that laboured in the executing of this Engine, were fifteen hundred. To remove it from one place to another, or from one City to another, were appointed a hundred and fifty yoke of oxen; or elſe three hundred brace of Horſes and Mules: If they were to aſſault any Forts or Cities that ſtood on hills, then they did divide it in parts, and bring it up to the ſiege by piece-meal, and there it was ſet together again.

Now when the *Romans* had battered the walls of *Jorpata*, and *Joſeph* perceived them to ſhake, he took great ſacks, filled them full of chaff, and hanged them down by the walls, that the horns of the Ram could not come nigh the ſtones of the wall, but light upon the ſacks, which by reaſon of the ſoftneſſe of the chaff, hindred and brake the

ſtroke

ſtroke, that the walls were leſſe hurt: For the nature of ſoft things is, to give back to the hard, and to weaken their force.

But *Veſpaſian* ſeeing the ſubtilty of *Joſeph*, uſed alſo policy for policy; for he ſent into the Town ſecretly, *Jews*, ſpies, which when the batteries ſhould be, might cut aſunder the cords that the ſacks were tyed to, and with them ſlip down the walls, where the *Romans* were ready to receive them, that they ſhould not hurt them in the fall; and immediately they ſtruck the wall with the Ram. There was at that preſent in the City, a certain valiant man, named *Eleazer*, of the houſe of *Anani* the high Prieſt that then dwelt at *Jeruſalem:* This *Eleazer* perceiving the *Romans* to go about to batter down the wall as they did before, plucked out of the wall a mighty ſtone, ſo that he made a great hole, or gap, whereat he ſlid down the wall, and ſtradling did light on the Engine, made faſt an iron chain to the horns thereof, and got again up nimbly and quickly, from the beam into the Town, with the chain in his hand, for the wall was not very high above his head, as he ſtood upon the Ram; then the other tall fellows took hold upon the chain, faſtened it to the pillars and walls in the Town, that the *Romans* might rather be conſtrained to break their Ram, than take it away from thence.

The Prieſt *Eleazer* yet once again boldly went down and ſat upon the beam, ſlew fifty men that laboured about the Ram, and the reſt he put to flight; then returned into the Town being drawn

up again from the beam to them that were within the Town, greatly rejoycing in his manhood. After that, he went up upon a high Tower, from whence he tumbled down with a mighty force a great ſtone, and a hard, on the head of the Ram and brake it, that both a great part of the head and the hornes fell on the ground: For the iron that it was covered withal was old and ruſty, ſo that it was much waſted, and eaten therewith; the ropes were alſo old. After that, *Eleazar* went down again, took part of the head that was broken, and hurled it into the Town; the *Romans* that remained, either he ſlew, or put to flight. The Archers ſhot at him, and wounded him with five Arrows, wherefore by the help of his fellows upon the wals he climbed up, otherwiſe he had not been able for the grief of his wouuds.

The people then gave a ſhout for joy of the victory of the worthy Prieſt *Eleazar* that had ſlain the Romans, and broke their Ram, wherein they put their confidence, and brought part of it into the Town, and faſtened it with an iron chain, that the Romans could not pull it back again to them, nor have the uſe of it afterward, wherefore divers of the beſt Cities of *Jorpata* armed themſelves that day, being ſtir'd with the great courage that they had ſeen in *Eleazar*; and went down, hewed the beam to pieces, brought the poyſes with the Rings, and two maſts with them into the town: and the ſame day died *Eleazar* with great renown, as one that had fought for the Sanctuary of the Lord, and for his people and Country of *Iſrael*, like

like a faithful ſervant and ſouldier of the Lord: whom all the people mourned for, burying him in the Town, honouring him for his death, worthineſs, and faithfulneſſe, appointing him a worthy memory alſo, for that he had waged battel with the enemies of the Lord.

The young men of the Jews ſeeing this, and eſpecially two of them, the one called *Nitra*, the other *Polipas*, men of great wiſdom and underſtanding, and therewith expert in the Wars, being moved with zeal of the God of Iſrael, opened the gates, and iſſued againſt the *Romans*, skirmiſhed with them, and ſlew many of them. But at length they were ſlain themſelves in the skirmiſh, for the Sanctuary of their God, for *Iſrael*, & their country.

When *Joſeph* ſaw the Wars to encreaſe more and more, he iſſued out, and made a great ſlaughter in the *Roman* tents, burnt the mount and Engines of War that the *Romans* had left; by which means the Wars waxed yet hotter, inſomuch that *Joſeph* repulſed the *Romans*. For when they ſaw the Jews ſo deſperately give their lives for their God and Land, they would not abide their force.

Veſpaſian ſeeing his men ſhrink, he ſtood up, and encouraged them, exhorting them with fair words and promiſes, as well Gold and Silver, as meat and drink, wherewith the *Romans* allured, fought with *Joſeph* that day unto the Sun-ſetting, and as the battel waxed hot, the Jews wounded *Veſpaſian* with an arrow in his right leg, which ſore diſmayed the *Romans*, when they ſaw the blood run down his leg: and that day was a ſore fight betwen the

Jews and the Romans. *Titus* seeing his father wounded, being sore abashed, ran to him to help him, to whom his father said: How is it my son, that thou art thus astonied? *Take heart to thee, and with a courage revenge thy father of these Jews that have now the better hand of us.* So both *Titus* and *Vespasian*, with all their whole host, fought that day a sore fight, and many were slain on both parts, yea, very few were left on *Josephs* part, with whom he returned into the Town.

The next day, the *Romans* raised a new mount, instead of that which *Joseph* burned, and planted another iron-Ram thereupon, between two posts accordingly; for *Vespasian* had brought four of this sort with him from *Rome*, but other battering pieces upon wheels, had he with him thirty, what more what lesse; the bigger sort were 30. cubits long, the lesser ten. He brought also ten Engines to hurle great stones withal, which he had placed about the walls. The *Romans* therefore renewed the assaults against the Town, as they were wont before. But the Town was now desolate and naked of the stoutest warlike men, for they were all slain in the fights. Albeit *Joseph* remained and a few with him, who went every one, and the women also, to defend the walls, for there was almost no men left fit for the War. Then the *Romans* flung, with the Engines that stood on the mount, stones into the Town on every side. It chanced that a great stone hit a woman with child with such violence, that it passed through her body, and carried the child with it, by the space of half

half a mile. They caſt up and raiſed yet other Mounts alſo, from whence they flung ſtones. And another like chance hapned. A ſtone came and hit one of *Joſephs* men of war, a valiant man, in ſuch ſort, that it divided his head from his body, and made it fly a large mile off. At the ſame time, one of the *Roman* ſouldiers deviſed with himſelf, how to hit *Joſeph* with a venomed arrow, and gat him under a wall where *Joſeph* was, to accompliſh his purpoſe; but *Joſeph* eſpied him, and cryed to him, Hold thy hand, thou wicked fellow, and do not kill me: With that the fellow ſtarted ſomewhat aſide, being afraid at *Joſephs* voice, and ſuddenly the Jews out of the Town poured hot Oyl upon him from the wall, and his skin was ſcalded off, and he ran away naked, howling, and yelling to the *Romans* Camp, where he died.

Veſpaſian and his ſon *Titus* were fully determined to continue the aſſault, until the 47. day notwithſtanding the walls were ſo high, that they could not win the Town. Yet at length the men were ſo ſpent within the Town, that they that remained alive, were ſo wearied with toyling, that they were not able any longer to furniſh their watch upon the wall. This, upon a certain night, *Veſpaſian* and *Titus* underſtanding, ſcaled the walls at a quarter where watchmen were lacking, and after them many more of the *Roman* ſouldiers followed, which went down on the inſide, and brake open the great gate of the Town, whereat entred the whole Army of the *Romans*. And being within the

Town, ſounded their Trumpets, and ſhouted to battel. The Jews with the alarum, tumult, and hurly burly of the Romans, awaked out of their ſleep, and were ſore afraid. Notwithſtanding every man took him to his weapon, and drew to the Market-place as faſt as they might. They had made the Market-place of the Town ſo large of purpoſe, that if any buſineſſe ſhould happen, there might come together the whole City if they would: and as they looked about them, they ſaw the Roman Army entring in at the Town, by the way that came from the great gate. Then fought they with the Romans, and divided even in the Market-place where they ſtood, exhorting one another, and ſaying, Let us die here fighting, and never ſuffer our ſelves to be taken alive. But *Joſeph* and forty men with him, worthy men all, fled away into a wood, where they found a certain Cave, and hid themſelves therein. All the reſt of the Citizens were ſlain in that conflict, for they would not yield, nor commit themſelves to the Romans, they truſted them ſo little. For on a time, a certain Jew beſought a Roman ſouldier to ſave his life, and the Roman ſware unto him, ſaying, God deal thus and thus with me, if I ſlay thee, therefore yield and come hither to me. The Jew required him to give his right hand that he might truſt him, and the Roman reached him his left hand. The Jew being diſmayed in that great fear mark't not that it was his left hand; But when the Roman had once hold of him, he kept him faſt with that hand, and with his right took his ſword, & ſlew the Jew that then was naked,

having

having caſt away his weapon, upon truſt of the *Roman*.

When the *Jews* ſaw how the *Roman* regarded not his oath, but ſlew the *Jew*, that upon the truſt of his promiſe and oath, had yielded himſelf unto him; they determined to die altogether, and never to truſt the *Romans*: Whereupon they reſolved with themſelves, utterly to die for the holineſſe of the Lord God of *Iſrael*; but in ſo doing, they ſlew much people of the *Romans*, and far more than they had done in any other battel, yet at length the City was taken. When *Veſpaſian* had knowledge where *Joſeph* and his company was, he ſent *Nicanor*, *Pilerinus*, and *Callicanus* with him to *Joſeph*, to will him to come forth, and he ſhould have his life and not be ſlain; upon that *Joſeph* debated the matter with them that were with him in the Den, requiring their advice: For my part, (ſaith he) if ye will follow my counſel, I think it beſt we go unto them; but upon this condition, That they will make us a formal aſſurance of our lives, effectually as we ſhall require them; which done, I doubt not but *Veſpaſian*, when we come unto him, will extend his favour towards us.

When theſe men perceived *Joſeph* to be inclined to yield unto the *Romans*, they ſaid, We marvel at thee (O Prince *Joſeph*) at thee, we ſay, that waſt choſen out of thouſands of people, and promoted to the Prieſthood, and Kingdom, to ſanctifie and hallow the Lord God of *Iſrael*, who waſt alſo appointed Captain General of ſo great an hoſt, and

and haſt ſeen with thine eyes the ſhameful reproach of thy people, with the diſpleaſures and damages of thy Sheep, that thou haſt yet any deſire to live in this diſhonour. What ſeeſt thou that thou wouldeſt deſire to live? Should'ſt thou not rather deſire death than life? Peradventure thou perſwadeſt thy ſelf, that they call unto thee to ſave thy life, or for thy commodity; but without doubt this were a vain perſwaſion: For they call thee for none other intent than to take thee alive, and to brag how they took *Joſeph*, that was conſecrated and addicted to the Wars, and make it an argument that their power proſpereth. Now therefore (our dear Brother and our Prince) conſider that this they will do, yea if they ſave thy life. But put the caſe they put thee to death; Were it not better for thee to die on thine own ſword, than on theirs? yea, if it were for nothing but this, it is better for thee to die than live; leſt thou ſhould'ſt hear their reproaches, their upbraidings, and their quarrellings: and if they preſerve thee alive, never think they do it for thy good, but rather for thy ignominy and ſhame, which is far more grievous than death it ſelf. Wherefore, our dear Brother, and our Prince, What comes in thy mind, that thou purpoſeſt to live, after that thou haſt loſt thy people, and thy brethren? And to what purpoſe ſerveth thy life after they be gone? Mark diligently what *Moſes* (of worthy memory) our Maſter did, how he ſpake before God touching the people of *Iſrael*: *O pardon their ſins* (ſaith he) *or elſe blot me quite out of thy book which thou haſt written*; He would not

not live after the deſtruction of his people, although the Almighty ſaid unto him; *Let me alone, that I may wreak mine anger upon them, and conſume them.* Why doſt thou not call unto thy remembrance *Aaron* his brother, that went betwixt life and death, in withſtanding the Angel that plagued the people, and offered himſelf to die for his people, that the plague might ceaſe from *Iſrael?* Where is King *Saul*, and his ſon *Jonathan* that fought for the people of God, and died in the field? Could not *Saul* have ſaved his life, and his ſons both, if he had been ſo diſpoſed? But he, when he ſaw *Iſrael* had the overthrow in the battel, he had no deſire to live longer, but choſe to die rather than to live, and would not be ſeparated from his brethren neither in life nor death, as well he, as *Jonathan* his ſon; theſe were dearly beloved, and moſt amiable men, (as the Scripture termeth them). Why doeſt thou not remember (our dear Prince) the righteouſneſſe of *David*, the anointed of the Lord, who ſeeing a moſt grievous peſtilence to rage upon the people of Iſrael, ſaid, *Let thy hand (O Lord) I beſeech thee be turn'd upon me and my fathers houſe: For I am he that have ſinned, I have tranſgreſſed: as for theſe thy ſheep, What have they done? What have they offended?*

Where is the holy Law ſmothered and ſtifled in thy heart? Art not thou an anointed Prieſt, that haſt declared and taught us the Holy Law, whereby we might learn how to love our Lord GOD with all our heart, and with all our ſoul, and with all our ſtrength? If it be ſo that the ſervice

ſervice of God conſiſts not in this, that we ſhould love him whom he loveth, and die for his Covenant and Sanctuary together with his ſervants that be ſlain for the unity of the name of the Lord; wherein ſtandeth it then? Haſt not thou oft-times taught and proved unto us, how that every man that dieth in the wars for the Lord, his Sanctuary, his people, and his Law, he is to be counted in the Lords lot, and made worthy to go unto the great Light, and ſhall not ſee everlaſting darkneſſe? Art not thou that *Joſeph* the Prieſt, that haſt cryed ſo often in battel: I am *Joſeph* the Prieſt, conſecrated to battel, that have vowed my life for the people of the Lord, his Sanctuary, and his Land? But now when thou haſt yielded thy ſelf unto them, and they order thee deſpitefully, What wilt thou ſay unto them? or what amends canſt thou have at their hands? I, put the caſe they caſt in thy teeth, and ſay, thy words be lyes: How ſhalt thou avoid the reproach? Art thou not he that ſaid'ſt, that we ſhould fight for the people of God, until we die in the conflict, and in ſo doing, death ſhould be ranſome for our ſins: and that we were ſure to go to that great Light, that is the light of life. Which if it be true according as thou haſt ſaid, Why then wilt thou ſhun death, and not follow thy people that are gone before thee to that ſame light? Ever hitherto thou haſt had the upper hand whereſoever thou cam'ſt, inſomuch that they that heard of thee, trembled for fear: and now wilt thou yeild thy life to captivity to the *Romans* as a vile ſlave? Shall not this thy diſhonour redound alſo to the people

of

of God? Thou art a Prince, a King, and a Prieſt, Wilt thou be bound in chains? Every man ſhall ſay, This is he that gave his ſouldiers, and the reſt of the people to die, but ſaved himſelf, and his own life.

So when they had made an end of talk, each man drew out his ſword, and came to him in the midſt of the Cave, ſaying: Heareſt thou, *Joſeph* our Prince? if thou wilt be ruled by us, firſt we ſhall ſlay thee as a Lord and a great Prince, and thou ſhalt chuſe what death thou wilt die, that thou mayeſt die honourably. But if thou refuſe to die honeſtly, aſſure thy ſelf of this, we will every man ſet upon thee, and kill thee.

Joſeph anſwered, 'Indeed I know, my brethren, 'that your words are juſt and true; For who is 'ſo mad to deſire to live in this hurly burly? and 'would God that he would call my ſoul unto him, 'and receive it unto him alſo. For I am not ig-'norant that it were more expedient for me to 'die, then to live, for the great troubles that 'have paſſed through my heart; but he know-'eth the ſecrets of mens hearts, and it is he 'that giveth life unto men. It is our GOD 'that cloſeth ſouls within the bodies, and letteth 'them out again, becauſe he is the living God, 'in whoſe hands remain the ſouls and ſpirits of 'all living creatures: He hath left with us the ſpi-'rit of life, and cloſed it up within our bodies. 'What is he that will open that he hath ſhut? How 'ſhall we looſe that he would have knit faſt with-'in us? Do ye not all know, how the life is a

'thing

'thing that he hath left us to keep, and that we 'are his ſervants? If then we caſt away life be-'fore that God take it, Shall he not worthily be 'diſpleaſed with us, ſo that we ſhall not find life 'in the place of the living with *Abraham* our fa-'ther of famous memory, and with thoſe juſt and 'godly men our forefathers? Do ye not know, 'that they went not unto God before they were 'called; and when they were called, they came? 'and ſo dealt God with all the holy and godly 'men. To *Moſes*, our Maſter of worthy me-'mory, the elect of God; ye know that the Lord 'God of *Iſrael* ſaid, Get thee upon this moun-'tain *Abiram*, and ſo he did; but he would 'not have done it of himſelf, had not God called 'him; whereby ye may ſee, it is not lawful for a 'man to ſurrender his life unto the Living GOD, 'except he require it again.

'Take example I (pray you) of *Job*, what time 'he curſt the day that he was born in. Might he 'not either have hanged himſelf, or have run upon 'a knife, or, at the leaſt, have followed his wife's 'counſel, to curſe God and die? Notwithſtand-'ing, he abode patiently in moſt extream pain, 'waiting till God demanded again his life, 'and then reſtored it unto his Lord God, and 'would not reſtore it undemanded, but tarried 'till his appointed time came. King *David* 'alſo of famous memory, ſaid, Lead thou my 'life out of this pinfold and priſon; For he knew 'that the life was incloſed in the body, and that 'none might let it forth but God: I wot well

'that

'that death is a great commodity, ſo that the 'ſoul may return in his due time, unto God that 'gave it us. I know it alſo, That he that dieth in 'the Wars of the Lord, he ſhall cõme to the great 'Light: But I know not what can appeaſe Gods 'wrath, towards the ſoul of that man that killeth 'himſelf, and maketh haſte to reſtore his ſoul be-'fore his time, and without the Lords calling. 'Wherefore my friends, and my brethren, I would 'ye ſhould know it, I am no more coward than 'you, and I do not diſagree with you, becauſe I 'am of a faint heart, for fear of theſe preſent ca-'lamities; but this I know, I ſhould commit a 'hainous offence againſt the Lord, if I ſhould kill 'my ſelf. And how ſay ye (you Princes) that 'ſtick unto your God? to you I ſpeak, Tell me, 'who ſhall make interceſſion unto God for us, if 'we ſhould commit this ſin, and each kill one an-'other? Would not a man judge him a ſlave, a 'fool, a froward perſon, a rebel, and a deſperate 'man, that ſhould be forced with any miſery, to be 'ſo mad, that becauſe all things fall not out as he 'would wiſh, would therefore hang, or deſperately 'murder himſelf with his own hand? Such ye know 'the law thus puniſheth: Their right hand is cut 'off, wherewith they forced themſelves to die, then 'they are left unburied, as men that have deſtroy-'ed their own ſouls: By what reaſon then ſhall we 'kill our ſelves? I would wiſh that we might be 'ſlain of our enemies, rather than we ſhould ſo 'ſhamefully murder our ſelves, whereby ever after 'we ſhould be taken for man-ſlayers.

'If

'If any man kill himſelf, as *Saul* whom he com-
'mended, without doubt he committeth a hay-
'nous crime, and ſuch a one as no ſatisfaction can
'be made for: Beſides that, he ſhall be reckoned
'faint-hearted, and as one that deſpaireth of his
'recovery: wherefore our fore-fathers have taught
'us, *A man ought not to deſpair of his ſafegard and deliverance, which cometh of God, no not when the knife is put to his throat to cut it.* 'For King *Hezekiah* of famous memory, when he heard theſe
'words of *Eſaias* that worthy Prophet; *Make thy Will, and ſet thy things in order, for thou ſhalt die, and not eſcape*; 'Nevertheleſſe he fainted not, nor
'ceaſed not to pray to God, for the prolonging of
'his life in the world, that he might amend his life,
'and ſend a better ſoul unto God. Then the
'Lord God of *Iſrael*, ſeeing his unwearied and
'ſtrong hope, with his repentance, ſuffered him
'to live fifteen years longer; But as for *Saul*, he
'was not appointed King over *Iſrael* after the
'Lords mind, but only by the people that craved of *Samuel*; *Give us a King to rule over us*: where-
'upon afterward God departed from *Saul*, for he
'was not obedient to Gods will, but went about
'by force to eſtabliſh his kingdom. The Lord
'then ſeeing the wickedneſſe of his heart, gave
'him over, and choſe him another to be King over
'his people; anointing *David* his ſervant, whiles
'*Saul* was yet living; which *Saul* perceiving, per-
'ſecuted *David*, and laboured with all his endea-
'vour to deſtroy him, becauſe he knew God
'was with him, and proſpered all that he did;

'whereas

'whereas contrarily, all went backward with 'himſelf.

'For theſe cauſes I ſay, he choſe rather to 'die than live; he alſo would not live after 'the people of Iſrael were overthrown in the 'Mountains of *Gilboa*. And, in mine opini-'on, he ſlew himſelf for nothing but becauſe 'he was a faint-hearted coward, and utterly 'deſpaired of his ſafegard. For although 'he ſaid, *Leſt theſe uncircumciſed come and run 'me through*: Yet, if he had been of a valiant 'courage, he would have ſtood to his defence 'to the death: Peradventure God would 'have delivered him: But he contrarily, all in 'deſpair, procured both himſelf, and his ſon, 'a ſhameful death.

'But ye ſhall conſider this, he was an un-'merciful King, and therefore did God rid 'him out of the World. For as he did not 'ſpare his own life, nor his ſon's: ſo did he 'not ſpare others. And whereas ye alledge '*Aaron* unto me, I would know of you, why 'he put himſelf between the living and the 'dead. Was it not becauſe he would turn a-'way the plague from Iſrael? If he had known 'that he himſelf ſhould have been ſtricken 'therewith, doubtleſſe he would not have 'ſtriven againſt the ſtriker; but truſting in the 'holineſſe of his righteouſneſſe, he ſtood be-'fore the Angel to deliver Iſrael from that mi-'ſery: Therefore I am not to be compared 'with *Aaron*, albeit I am one of his children,

'and never yet in all my life did I ſhrink to 'venture my life in the Wars of the Lord: And 'now I am not determined to kill my ſelf, leſt 'I ſhould ſin againſt God, and ſpoil my ſoul 'of hope of ſalvation: I know it well, and it 'were more expedient for me to be ſlain of 'mine enemies, then that I ſhould kill my ſelf. 'And if ye ſay the word, Let us go forth, and 'ſuddenly ſet upon our enemies to kill, or to 'be killed, in this battel of the Lord, and ſo 'ſhall we do well: peradventure God will give 'them into our hands; *For God is able to ſave 'as well by a ſmall Army, as by a great.* Then if 'ye ſee me to be afraid of mine enemies ſword, 'ye ſhall thereby know me to be a coward, 'and one that fawneth upon his enemies, and 'hunteth for their favour; But ye ſhall ſee 'me go before you, as a valiant man, nor once 'to turn my face from death. What did ye ever 'ſee in me, that you ſhould judge me fearful? 'Did ye ever know me refuſe to fight? with- 'in the Town of *Jorpata* I have ever kept my 'quarter and ward, and every day have I 'fought with mine enemies, whom I have not 'ſpared, but impaired; and that not a little, 'whiles I defended that little City forty eight 'daves againſt them. For I thought with my 'ſelf, peradventure I may drive away the ene- 'mies of the Lord out of our Land, and di- 'vert them from Jeruſalem, that they go not 'thither. And ſo have I fought with them, 'till all my valiant ſouldiers be ſpent, and 'none

'none left but you; I could no longer with-
'ſtand their force, yet I would not yeild my
'ſelf as a priſoner unto them, therefore I fled
'hither with you into this Cave. Now there-
'fore, Brethren, ye ſhall underſtand, that
'death is commodious and good indeed, which
'comes in time: But it is neither good nor
'godly, for a man to kill himſelf and his bro-
'ther, to go afterward for that deed into hell
'and perdition. And what other thing can more
'clearly ſet forth a mans proud, and haughty
'mind, with his hope in God, than for a man
'to ſuffer patiently, whatſoever chanceth un-
'to him, until his end come? Behold the Li-
'ons and other Beaſts, how they are wont to
'withſtand their enemies that lie in wait for
'them, to the intent they may ſave their lives,
'whoſe armour is in their teeth and claws,
'wherewith nevertheleſſe they hurt not them-
'ſelves, but uſe them againſt other that aſſault
'them, till they either overcome, or be over-
'come. We, although we have no warlike
'Weapons, yet have Nature armed us as well
'as them: For albeit we be not of ſuch ſtrength
'as they, yet hath we ſuch armour, that we
'may defend our ſelves therewith, both from
'man and beaſt; But how can we break the
'band of love one to another that proceedeth
'from God, who hath choſen us his people and
'inheritance to ſanctifie him? How then may
'we be enemies one againſt another, and kill
'one another? If that be true, as ye cannot

'deny it, that although we be many thousands,
'yet we are counted as one soul, and members
'of one body: Then how can any man ever
'find in his heart to strike his own eyes or feet,
'or any other of his members to destroy it,
'except he be mad, and besides himself?
'Moreover, dear Brethren and Friends, con-
'sider to what end the Master of a ship doth
'abide the tempest of the Seas, and striveth day
'and night with the floods thereof? Doth he
'not do it to save the Ship, and his life from
'death? If so it be, he should willingly for the
'same purpose put himself in jeopardy of Tem-
'pest, or run on Rocks, Would not the Mer-
'chant-men say; See yonder desperate fellow
'that destroyeth himself, his Ship, with the
'the Merchants, and their riches? Suppose
'an earthly King should give his officers to
'keep certain precious Jewels: Were it not
'convenient that they should keep them till
'such time as he should call for them again?
'If they should at their pleasure cast them a-
'way before the King call for them, Shall they
'not move him to anger? And if a man come
'into the presence of the King uncalled, Will
'not the King check him, and say unto him,
'What dost thou here before I call thee? So
'now, all the souls of Israel are the Lords, who
'hath bestowed them unto men according to
'his mercy and good pleasure, who also will
'receive them again when it pleaseth him;
'and when his time is come, every soul shall
'depart

'depart unto his place of reſt. Therefore if a 'man will with his own hands, let forth his 'ſoul out of his body before his time, God 'will not receive it, neither ſhall it find any 'reſt, but be deſtroyed, and why? Becauſe it is 'expulſed, and thruſt out of his place before 'his time, and before God do call for it: where-'fore it ſhall wander inconſtantly for ever. 'Why then (my dear Brethren and Friends) 'do you adviſe us to kill one another, and 'to expell and baniſh our ſouls from us, 'they being not call'd for? How can we put 'away this opprobry? How can we make a-'mends for this ſin? Who ſhall pray and make 'interceſſion for us? And with this *Joſeph* wept 'abundantly, inſomuch that they laught him 'to ſcorn.

'Then *Joſeph* held up his hands to heaven, 'ſaying. *Thou Lord Almighty art our Father, thou haſt formed us, and by thy great mercy taken us out of the clay: thou art he that leadeſt us in thy faith, and the multitude of thy mercies and benignities towards us hath not ceaſed. And although our ſins have ſeparated us from thee, yet nevertheleſs, we are thy handy-work every one of us, and a long time have we been called thy people. Thou art Lord over all creatures and ſouls. Thou doſt what thou wilt, and none dare ſay to thee, Why doſt thou ſo? Thou art our Father, we are clay, thou haſt given us our ſhape and faſhion; therefore if it pleaſe thee to take our ſouls, take them by the hands of thine Angels, that we commit*

no evil againſt them. And if theſe my fellows that be preſent with me will not be partakers of my prayer; behold my life alone, for the which I beſeech thy benign clemency, if it pleaſe thee take it, for thou gaveſt it me, therefore do with it whatſoever it ſhall ſeem good unto thee: It is in thine hands, thou lendeſt it me, and haſt preſerved it within me: I will not deſtroy it my ſelf, or let it out of my priſon, before thou demand it; for thou knoweſt, that as man cannot live without thy decree and appointment, ſo likewiſe he cannot die without the ſame. Unto thee therefore do I lift mine eyes, thou that dwelleſt in Heaven, to deal mercifully with thy ſervants, and with me, to turn our hearts that we conſent not unto this, to murder our ſelves: If thou know any among them, that intend ſo wicked an Act, I beſeech thee, O Lord my God, let me find favour in thine eyes; give them an heart to hear wholeſome counſel, that I may deliver my ſelf and mine own life, which I commend into thine hands, that thou wouldeſt receive it unto thee, for in thy hand is the life of every living creature.

Thus when *Joſeph* had finiſhed his prayer, he turned him unto his fellows, and ſaluted them; Then ſaid they, Thinkeſt thou therefore to move our minds, becauſe thou haſt prayed unto God for thy ſelf, and for us? Did not we tell thee ere while, like as we tell thee now, that we are determined to die by one means or other? wherefore ſay thy mind, and tell us by what death thou wilt end thy life; for we have

ever

ever known thee a juſt man, and a worthy Prince, therefore art thou worthy to die firſt. *Joſeph* perceiving his fellows were utterly determined to die, and would give none ear to his perſwaſions, for he could by no reaſons draw them to his opinion, he went ſubtilly to work with them on this wiſe; Seeing it will be none otherwiſe, Brethren (quoth he) I will ſhew you my advice: Ye are determined to die, ye ſay, and that upon your own ſwords, therefore there is no better way, than to do it by lot in this wiſe: Let us caſt lots amongſt our ſelves, that we may be joyned together by couples, then will we caſt lots which couple ſhall die firſt; afterwards they two ſhall caſt lots betwen them, which of them ſhall kill his fellow; he that remaineth ſhall chooſe him one of the ſecond couple to kill him; likewiſe the ſecond couple ſhall caſt lots between themſelves, who ſhall die firſt, and he that is left ſhall chooſe him one of the third couple, whom he hath a fancy to be killed of: then they ſhall try by lot who ſhall die firſt, who being ſlain, the other may chooſe him one of the fourth couple to kill him, and ſo even till all be ſlain, that we ſee not the captivity of our people: The laſt couple that remain ſhall do thus; Run one upon the others ſword, or elſe let them caſt lots between themſelves, and upon whom it falleth, let him die firſt: But foraſmuch as we are forty and one, ſo that we cannot be juſtly joyned in couples; let us caſt lots firſt of all, and ſee

which of us ſhall firſt be ſlain, and when he is once out of the way, then let us divide the couples: He that is to be ſlain firſt, let him chooſe one of the firſt couple, and caſt lots, and do as I have deviſed. Then every man liked his device (which was Gods doing who heard *Joſephs* prayer) and ſaid all with one mouth, We will do as thou haſt adviſed, and to thee it appertaineth to divide the men, and to caſt the lots; *Joſeph* anſwered, But let us ſwear by the name of the Lord, that this device ſhall ſtand, be ratified, and performed; whereunto they accorded, and ſware all by the name of the Lord, that they would have this device to be ratified and kept, which *Joſeph* had invented by caſting of lots. Then *Joſeph* caſt lots, who ſhould be the odde man, and it fell upon *Jehojada*, the ſon of *Eliakim*, a *Galilean*, which was a valiant man, and chiefeſt in every counſel next to *Joſeph*, and the principal perſwader of this wicked fact to kill themſelves; After that, did he craftily divide them into couples, ſo that the lot of his own couple came forth laſt of all, who looked to be ſaved, and truſted in God, believing that he would deliver him from this abominable deed.

Then *Jehojada* choſe him one of the firſt couple, who ſlew him; That done, the firſt couple caſt lots, between them, ſo the one killed his fellow, and choſe him one of the ſecond couple to kill him; Then they of the ſecond couple, caſt lots between themſelves in the preſence

ſence of *Joſeph*, and the one killed the other; then he that remained, choſe him one of the third couple to ſlay him; And in this manner did they all, till they were all ſlain, and none left alive, but *Joſeph* and his fellow, who ſaid unto *Joſeph*, Go to, let us caſt lots, that we may go to our Brethren.

Joſeph anſwered, We will do ſo if thou be ſo diſpoſed; but firſt hear me, I pray thee, ſpeak a few things in thy ears; Tell me, Have not theſe ſinners rebelled againſt God, in this murdering of themſelves ſo ſhamefully? neither could I by any means diſſwade them, nor divert them from this opinion; Wherefore ſhould we two ſin againſt God ſo grievouſly, and againſt our own ſouls? If the lot ſhould ſo fall that I ſhould kill thee, I ſhould be counted a man-ſlayer, and that worthily; and it may ſo chance I ſhall eſcape after thee, and ſave my life; but if the lot ſhould ſo fall, that thou ſhouldeſt ſlay me, thou ſhould'ſt be taken alſo for a murderer, and peradventure thou ſhould'ſt not eſcape after me; yea, although thou thinkeſt that thou may eſt: But aſſure thy ſelf of this, we loſe our hope in God, in as much as we ſin againſt our own ſouls. For all theſe men that thou ſeeſt here dead, Lo, they have ſinned againſt their own ſouls, dying without diſcipline and good order. If thou wilt ſay, How ſhall we do by reaſon of the oath that we have ſworn? Doſt thou not know, that he that breaketh a wicked oath, doth nothing wickedly himſelf therein? For a man is not con-

conſtrained to perform any oath unto God, but to the keeping of his Laws; and hereupon is it that *David* ſaith, *I have ſworn, and will perform*; for neither vow nor oath that is made againſt the Commandments of God, can be ratified before God. And what more is, before we ſwear, our fathers ſware firſt long ago, at the Mount of *Sinai*, that they and their children ſhould keep the Law of the Lord. *Moſes* alſo made a Covenant with them upon the ſame, and not only with them that were there, but alſo with us. How then dare we be ſo bold to ſwear, to break the Law of God, and become man-killers? Seeing it is one of the ten Commandments expreſly, *Thou ſhalt not kill*. Wherefore my Brother, thou ſhalt underſtand, that we need not be ſolicitous, nor careful for the oath that we have made, but rather to break it, for God will never be diſpleaſed with us for that: For I being afraid of theſe wicked perſons that lie now here dead, invented this ſubtile means and way to ſwear, that I might ſave my life: Now therefore, my Brother, if thou wilt be ruled by mine advice, thou ſhalt ſave thy life and mine, and I will caſt no lots, nor perform the oath that we made, which is not good in the Law; if thou wilt not, I will withſtand thee, and fight with thee, to kill thee, and ſpare my ſelf: And with this *Joſeph* leapt back, and drew out his ſword, ſtanding over againſt him at his defence, to ſee what his fellow would anſwer: His companion hearing this, moved neither hand nor foot againſt

gainſt him, but ſaid: Lo, I am content, do what thou thinkeſt good, becauſe thou art a man of God. And bleſſed be the Lord God of Iſrael that hath not withdrawn his mercy from me, but made me to be in thy lot, whereby my ſoul is ſaved from going to hell: Thy lot is a juſt lot: *For the Lord will not leave the ſcourge of ſinners, upon the lot of the juſt.* Much beſides this ſpake *Joſephs* Companion to him, for he was ſore afraid of him, leſt he ſhould have killed him, if they had encountred together; for *Joſeph* was a better man of his hands, and therefore *Joſeph* choſe him into his lot, that he might be able to make his party good with him. In this point *Joſeph* played the wiſe mans part, for he eſcaped by this means, both from the hands of thoſe wicked fools, and alſo from his fellow. Therefore *Joſeph* called out of the Cave to Captain *Nicanor*, and ſaid to him in this wiſe: Wilt thou promiſe me, that neither thou, nor any of thy men that be here with thee, or in the *Romans* Camp, ſhall kill us, before thou haſt brought us unto *Veſpaſian?* and let him do with us as he thinketh good. *Nicanor* anſwered: So, and ſo, deal God with me, if I fulfil not thy requeſt, if ſo be thou wilt come forth unto me, together with the men that thou haſt with thee. *Joſeph* anſwered him, I will come forth to thee, and ſo many more of us as be alive: for it is come to paſſe, that ſome of us be dead in the Cave, wherefore, how can they come forth? Then ſaid *Nicanor*, Never think

(friend

(friend *Joſeph*) that I come to deceive thee, Come forth and truſt in thy GOD, for thou needeſt not to fear. *Joſeph* ſaid: Swear unto me this, by the God of Iſrael, although he be unknown to thee. *Nicanor* anſwered, I ſwear unto thee by that God that made the World by his wiſdom, that thou needeſt not to fear me, but boldly mayeſt come forth unto me. So *Nicanor* made a covenant with *Joſeph* and his fellow, confirming and ratifying it in writing, after the manner of the *Romans*, and reaching it into the Cave upon a ſpear, holding the point of the ſpear in his own hand. *Joſeph* took the writing, read it, and believed *Nicanor*: Then came he forth to *Nicanor*, and his fellow with him.

When *Nicanor* ſitting upon his ſeat of State that was made him in the wood nigh to the Cave, ſaw *Joſeph* come toward him, he roſe up, and embracing him, kiſſed him, ſet him on his right hand, and wept with him abundantly: he honoured his fellow alſo, placing him between *Pollerinus* and *Gallicanus*, whom he had then preſent with him. Then *Nicanor* asked him for the reſt of the men that were with him, deſiring that they ſhould come forth, and he would honour them alſo, and do them no harm. *Joſeph* declared the whole matter unto him, and told him what was become of them.

Nicanor hearing of the pertinacious ſtubbornneſs of the Jews hearts, and their wicked intents, was wonderfully moved. So then he roſe and

and went from thence, with *Joſeph* and his companion unto *Veſpaſian*. When the *Roman* Army ſaw *Joſeph*, they were greatly aſtonied, and gave a mighty ſhout; ſome rejoyced that *Joſeph* was taken, ſaying, This is good luck, that our eyes ſhall ſee our long expected deſire. Other lamented and let tears fall from their eyes with penſive hearts, ſaying, Is not this that worthy man who made all the *Roman* hoſt to quake for fear, and whoſe fame and renown was known throughout all Lands? How is it come to paſs that ſo mighty a man is taken in his own Country, and amongſt his own people? If this chanceth unto ſuch a man, to be taken in his own Land, in the midſt of his families and friends; How ſhall we eſcape in a ſtrange Land? Certain evil diſpoſed perſons of the *Roman* ſouldiers, went to *Veſpaſian*, and ſaid, Sir, you ſhall do well to command this man to be ſlain without mercy, that hath been the deſtruction of ſo many of the people of the *Romans*. This is the very ſame, that ſhot the arrow and ſtuck you in the leg; Put him to death, and then ſhall ye be ſure he ſhall never move war more amongſt you. If ye do not, ye ſhall ſee him one day again raiſe an Army againſt us, and deſtroy us. But *Joſeph* did find friendſhip at *Titus Veſpaſian* ſon's hands, which came of the Lord.

Therefore when he heard thoſe wicked mens words, that deſired *Veſpaſian* to put *Joſeph* to death, he diſapproved their advice, and partly in mockage he taunted them, ſaying, Will you tell

tell my Father what he hath to do? will you give him ſo wicked counſel, to kill that man that yieldeth himſelf to us, upon the truſt of our league and band of friendſhip, which you now go about to break and fruſtrate? Did not Captain *Nicanor* in my fathers name and *Cæſars*, with all the *Roman* hoſt, make a Covenant with him? Take heed what you ſay: Is it reaſon to break the *Cæſarean* fidelity? Moreover, who can tell whether it may ſo happen, that ſome of us be taken by the Jews, like as *Joſeph* is priſoner here with us? VVhen *Veſpaſian* heard his ſons words, it pleaſed him, and he ſpared *Joſeph*, not ſuffering him to be ſlain, but committed him to a certain Captain of his, and carried him about with him through the Cities, together with King *Agrippa*. After this *Veſpaſian* removed his Camp to *Thalmida*, which alſo is called *Acho*, and from thence he went to *Cæſarea*, a great City.

When they of the City ſaw *Joſeph*, they cryed unto *Veſpaſian*, Kill him, kill him, or elſe he will one day be an occaſion to ſtir great wars againſt thee. But *Veſpaſian* gave no ear to them. Whiles he was at *Cæſarea*, tidings came to him, that the Citizens of *Papho* invaded and ſpoiled the Iſles that were ſubject under his Dominions with a Navy. *Veſpaſian* hearing thereof commanded to lay wait for them, that they might be met withal. So there was an ambuſh laid without the Town, and it came to paſſe, that when the Pyrates were gone out a roving,

Veſpaſian

Veſpaſian entred the Town and took it without great reſiſtance, becauſe their ſouldiers were abſent.

When the Rovers therefore returned with their Navy, and ſaw the *Romans* in the City, they laboured to ſet a land; but ſuddenly a huge tempeſt, and a mighty ſtorm, drove all their ſhips againſt the rocks that were in the ſea ſhore, (for there was no haven for ſhips) and there they were loſt many of them, and thoſe that ſwam to land the *Romans* ſlew: they that were drowned in the Sea, and ſlain by the *Romans*, were in number four thouſand good men of War, beſides them that were ſlain in the Town 40000. all *Jews*.

This done, *Veſpaſian* ſet forth *Valericus* and *Taribus*, two Roman Colonels, with his ſon *Titus*, who went, beſieged, and wan the Towns of defence that were in *Galilee*; And thus did *Titus* uſe them, They that yielded unto him, he ſaved their lives; and whoſoever withſtood him, he ſlew. Moreover, all the Cities that belonged to *Agrippa* in *Galilee*, he reſtored them unto him again, only *Tiarva* excepted, which he utterly raſed, and ſlew all the Males, eſpecially ſuch as were apt to the Wars, ſold alſo their wives and children. And this was the only City in all *Galilee*, that *Titus* ſhewed ſuch a rigour and extremity unto.

CHAP.

CHAP. VII.

Vespasian departing thence, took his journey to *Gamala*, which is a Citie upon the top of a Mountain; the name thereof is called *Gamala*, of an Hebrew word *Gamal*, that signifieth to Requite, or to do a good turn, because it is the best City that belongeth to *Agrippa*, and the inhabitants thereof were all very rich. The City also, called *Seleucia*, was not far distant from it, a Countrey repleniſhed with good Towns, Gardens, Brookes, and all kinde of fruitfull Trees; *Agrippa* besought *Vespasian* that he would not destroy this City: Let me go first (saith he) and offer them peace, peradventure they will take it, that they may save their lives from destruction; *Vespasian* was entreated, saying unto him, Go and do as thou wilt, for thine honour's sake I will do so much for thee. So *Agrippa* went to them, and spake friendlily and peaceably unto them, and they received him in like manner, but they meant deceit, saying; Thou art our Lord and King, to whom therefore doth all that

that is of any price, or to be desired in all Israel belong but unto thee? Therefore come near unto us, and debate the matter with thy Servants.

Agrippa crediting these Words, came close up to the City, and as he listned to them that talked with him, one cast a great stone from the Wall, which lighted just between his shoulders; with such a violence, that it struck him prostrate to the ground, and brake his back, with one of his arms also. But his Servants stept to him, took him up, and carried him to *Vespasian*; who seeing him so sore hurt, sware he would never go from thence, till he had taken the City, and ordered them in like manner as he did at *Tiarva*, to leave not a man therein. The Roman Physicians did bestow such diligence about *Agrippa*, that they cured him.

Vespasian in his rage against the *Seleucians*, because they had wounded their King, besieged and assaulted them. The Jews within the Town encouraged one another, saying, Let us stick to it now, and play the men, for we have no other hope to save our lives, seeing we have thus used the King. Certain stout men of them therefore issued out, and encountring with the *Romans*, made a great slaughter amongst them. After that, the *Romans* made ready their Engins, planted their battering Rams, playing with them against the Walls; and by that time night came, beat so great a part thereof down to the earth, that *Vespasian* and much people with him

might enter at their pleaſure. But *Veſpaſian* gave commandment to his Army, that they ſhould not enter that night into the Town, but ſtand and compaſſe the walls until the morrow, that they might the better ſee how to win it. Notwithſtanding, they would not be ruled by him, but entred. Then the *Jews* came upon them, drew the chains croſſe their ſtreets, and cloſing the wayes of the City, intrapped them in ſuch ſort, that they could go neither one way nor other. After that, ſetting upon them, beat them down even there; ſo that they were all ſlain, ſave ten men that fled with *Veſpaſian*, and a Captain named *Butius*, one of the beſt men of War in all the *Roman* Army, yet him the *Jews* purſued and ſlew. But *Veſpaſian* and his, fled to the Mountains, that he might be there in ſafegard: and from thence he ſent to *Titus* his ſon that was in *Syria*, for the *Roman* Army that he had ſent with him to *Perſia*, which *Titus* led into *Jury*.

Shortly after, *Veſpaſian* gathered ſouldiers, and, repairing his Army, joyned with *Agrippa's* company, and returning to *Seleucia*, wan it, and ſlew every man, leaving none alive: and afterward going again to the Cities of *Galilee*, took them, ſerving them in like ſort. After that, he came to the City called *Naſcela*, which was a walled Town, and of all the Towns of defence throughout all *Galilee*, none left but it.

This he beſieged, becauſe thither reſorted many

many cut-throats and wicked perſons, without the fear of God, ſuch as were robbers and rovers of the Land of *Judea*. Amongſt whom was a certain man named *Jehochanan*, learned, wiſe, and prudent, eſpecially to do miſchief; a witty Counſellour, and of ſuch eloquence, that he could perſwade cunningly, and diſſwade men from that they had purpoſed. Beſides this, he was a murtherer, ready to ſhed blood, and to do any miſchief; a great robber, and one that ever gaped for other mens goods, by which means he was become very rich: wherefore there reſorted unto him all vain perſons, man-ſlayers, rebells, and ruffians like himſelf giving them large rewards, that they might be of his fraternity, his brethren, and adherents, and he to be their head. *Titus* was ſent to this City by his Father, to offer them conditions of peace; whither when he was come, he ſent his Embaſſadours to the Citizens to treate of peace with them; whereunto the Citizens accorded & were ready to enter into league with *Titus*. When as this wicked *Jehochanan* perceived that the ancient men of the Town and the heads would accept of peace, he commanded his companions to guard the wals, to hinder them from ſpeaking with the *Romans*, ſaying, that they themſelves would return them an Anſwer: So therefore ſedicious *Jehochanan* made anſwer to the Embaſſadors of *Titus*, ſaying; To morrow have we a ſolemn feaſt to the Lord God, tell thy maſter *Titus* therefore that he grant us truce for 2 dais,

andthe third day we wil give him anſwer; wherwith *Titus* was content, and deferred the aſſault for two dayes. Theſe things were done on Whit-ſun-even, which was called the Feaſt of weeks, and harveſt. The night afore the third day appointed was come, *Jehochanan* and his complices gat out of the Town, and fled toward *Jeruſalem*, ere *Titus* knew thereof: On the morrow he ſent his Embaſſadors to demand their anſwer, what they would do; They anſwered, we deſire to enter into a league with you, for we are yours, and ſubmit our ſelves to your pleaſure, upon the condition, that none of the *Romans* hurt us, either in our bodies or goods. *Titus* upon this made peace with them, confirming it by Writing ſealed, for the better aſſurance thereof. So they opened the gates, and *Titus* came into the Town with his whole Army, and the Jews received him with great joy, honouring him very much.

Then *Titus* enquired for *Jehochanan* and his confederates. The Citizens declared unto him, how he fled by night with all his unto *Jeruſalem*: *Titus* hearing that, ſent after to purſue him, yet they found him not, he had made ſuch ſpeed. Notwithſtanding, many of the people that went out of the Town with him, that they might eſcape the danger, both men, women, and children, old and impotent perſons they overtook, ſlew them every one, and returned with a great ſpoil. After this, *Titus* won all the Cities in *Galilee*, and ſet Rulers in them. Then *Veſpa-*

ſian

ſian diſlodged from hence, and came to the Mount *Tabor*, which hath ſnow on it continually; the height thereof is thirty furlongs, and upon the top is a plain twenty three furlongs long: Thither ſent *Veſpaſian* one of his Captains called *Palgorus*, which took the Mountain, and the Town that ſtood thereon.

But here I will leave off the Hiſtory of the other battels that were fought in other places in the Land of *Iſrael*, and *Galilee*, and ſpeak no more of them in this Book, for they be almoſt innumerable, and we have made mention of them, in the Hiſtory of the *Romans*.

THE SECOND BOOK,

Containing The Hiſtory of the ſiege of *Jeruſalem*.

NOw will we deſcribe the Batells of *Jeruſalem*, and how the City was beſieged by the *Romans*; wherein we will declare all things truly, as our manner is, and faithfully, according to the verity of that that was done.

It came to paſſe therefore, as *Jebochanan* the *Galilean* was fled to *Jeruſalem*, he found there men meet for his purpoſe; injurious perſons, wicked men, murderers, deceivers, blood-ſhedders, an infinite number. For out of all Countries within the Land of *Judea*, there repaired thither all men of War, to defend the Sanctuary of our God, and *Anani* the high Prieſt received all that came. Theſe, ſeeing *Jebochanan* and his valiantneſſe, revolted from *Anani* the high Prieſt, and clave to him, conſulting with him concerning all their affairs: So he conſpired with theſe cut-throats to lay hands upon the rich men of the City, and to ſpoil them of their goods; and this was their manner. When they eſpyed any notable rich man of the City, they would after this ſort quarrel with him: Art not thou he that haſt ſent letters to the *Romans*, and to *Veſpaſian*, to betray the City unto them? Thus would they examine him before the people, and when he would anſwer, God forbid I ſhould do ſo; then would they bring in godleſs perſons, limbs of the devil, of their own company to bear falſe witneſs againſt him, that he might be condemned to death by the law for a rebell.

Thus dealt they with *Antipas* and *Lohia*, both Noble men, and of the chief of the City: and their goods, with all their jewels, the ſeditious ſeized for themſelves. They pick'd quarrels alſo with the high Prieſts, thruſt them from their chairs, that they could not execute their ſervice. Moreover, they caſt lots, who ſhould have

have the Prieſts office, and who ſhould be no Prieſt. For they held the Prieſthood and ſervice of God, for toyes, gaudes, and trifles. So the lot fell upon one that was called *Pani* the ſon of *Peniel*, a carterly husbandman, ignorant of what belonged to the Prieſts office, ſo that he was utterly unworthy of the Prieſthood: ſo light a matter made they of the Prieſthood. The good and the godly men of *Jeruſalem*, ſeeing the power of theſe ruffians, and wicked perſons bear ſuch ſwinge, they ſtuck together and determined to withſtand them by force. The people therefore earneſtly moved with anger, ſet upon them, and encouutred with them in ſuch ſort, that the fight was great on both ſides, in the Streets, in the Market-place, in the Temple, and in the entrance of the Temple, till all the City was filled full of dead bodies and ſlain men. For there was not ſo much as one ſtreet, but there was ſome skirmiſhes in it. The people at length got the upper-hand of the ruffians, for they were eagerly ſet, & earneſtly bent againſt them. The ſeditious therefore ſeeing themſelves not able to make their party good with the people, fled every man into the Temple of the Lord, ſhut it after them, and there remained. But *Anani* the high Prieſt, ſeeing the wicked to be fled to the Temple, willed the people to ceaſe their fighting with them in the Temple of the Lord, leſt they ſhould pollute it with the blood and dead ca. kaſſes of thoſe wicked perſons. The people therefore left off the fight.

Then *Anani* beſet the Temple round about with 6000. of the choiſeſt and ableſt men of the people, well armed all of them with jackes and ſallets, and as well weapon'd, with every man a ſword, a target, and a ſpear or pike, to keep the Temple, that they ſhould not come forth. Moreover, *Anani* caſt in his mind, that beſides the invading them in the Temple, which were nowaies ſeemly, it ſhould alſo be as great a damage, if the people of the Lord ſhould aſſault one another in that place. For theſe cauſes, he ſent Embaſſadors to *Jehochanan* the *Galilean*, chief Captain of the ſeditious and thieves, offering him peace; but *Jehochanan* refuſed it: For the ſeditious had ſent for the *Edomites* to come and aid them. The *Edomites* had been ever from their firſt beginning very valiant and warlike-men, yet they were ſubject to the *Jews*. For *Hircanus* King of *Juda* had conquered them, and cauſed them to be circumciſed, binding ſuch of them as were the beſt Warriours to this ſervice, to ſtand in arms, and keep watch and ward upon the walls of *Jeruſalem* day and night, and the reſt of them to pay tribute to the *Jews*.

Upon a certain night came two and twenty thouſand of theſe *Edomites*, all good men of War, againſt *Jeruſalem*. When *Anani* the Prieſt, and the people that were with him, heard the noiſe of the *Edomites* Army, he went upon the walls, and demanded of them what they were, from whence they came, and whither they would? They anſwered, We are

Edomites,

Edomites, and came out of *Idumea*, to viſit the Lord God and his Temple, and to ſee in what caſe his people ſtandeth: for thus we come according to our accuſtomed manner as ever heretofore. *Anani* anſwered, You are diſſemblers, and not as your words do ſhew, neither come ye to ſeek God and his Sanctuary, nor yet to aid his people, but rather to the ſupporting of *Jehochanan* grand Captain of Thieves. Were it not better for you to aſſiſt the Sanctuary of God, than theſe ſinfull ſeditious perſons, that covet nothing els then to lay waſte the Houſe of God, and to deſtroy his People? They in the moſt holy City of God, do ſhed the blood of Juſt, Godly, and Innocent men; through whoſe wickedneſs the *Romans* have the upper hand of us, becauſe we have civil wars at home with the Seditious, and external with the *Romans*. Yea, the wickedneſs of the Seditious is grown ſo far, that the moſt part of us had rather be ſlain by the *Romans*, than of our brethren the *Jews*. If ſo be ye be come to maintain them, ye ſhall underſtand that ye offend our Lord God exceedingly, to help ſinners and murtherers, that tread the people of God under their feet, like as men tread grapes in a wine-preſs, and make the Temple of the Lord a dwelling-place of man-killers and wicked perſons. Ye ſay, Ye come to ſeek the Lord: how is it then that ye are thus in Arms, after the manner of war? Ye ſhall underſtand, we ſhut not the gates of the Town becauſe of you, leſt

leſt ye ſhould come in, after your accuſtomed manner: but becauſe of your armour and weapons that you have with you, wh ch are inſtruments of deſtruction, a very unmeet faſhion to come and viſit the Lord; You ſhould rather have come with offerings, ſacrifices, confeſſion, and praiſe. Notwithſtanding, if ye will enter into the Town for devotion ſake, ye are welcome: but ye muſt lay away your weapons and ſo enter in peaceably.

The *Edomites* anſwered, We marvell not a little at thee which art the high Prieſt, our Lord and mediator, and at the reſt of the Prieſts of the Lord, with the Elders and Judges of the people that be preſent with thee; and your words ſeem ſtrange in our ears. For we underſtand you take us for your enemies, and thereupon you ſtop us of our entrance into the City, to viſit the Lord God after our accuſtomed manner. In that we be armed as ye object unto us? Do ye not know that *Veſpaſian* draweth nigh to come to this holy City? This we hearing of, was the cauſe that we took our weapons with us, to come to ayd you, and keep the Town, as we have been wont theſe many years. But how ſhould ye gather this, that we come to ſupport the wicked and ſeditious that be with you: when as from the firſt day that ever we and our fathers were circumciſed, we never ſwarved from the Law and commandments of the Lord? Tell us if there be any commandment in the Law, that biddeth a man

man to ſtrengthen and maintain the power of the wicked, to the which we are bound to hearken, and to ayd theſe? God forbid we ſhould do this, for we all both that be here, and the other *Edomites* alſo, be ſervants of the Lord and his people, to maintain and defend the Law, the people, and the houſe of the Lord. Whiles they were thus talking together, there aroſe up a great cloud, and lightnings were ſeen with fire, and darkneſs with mighty thunder-claps, and ſhowers of hail, that all that ſaw it were wonderfully afraid. Wherefore the people fled wholly; left not only the walls, but *Anani* alſo: for they could not abide to tarry any longer. But *Anani* took heart unto him, and abode it, to mark thoſe horrible ſigns of heaven which did appear, that he might judge what they betokened.

The Figure of a fearful Comet,



And he gave his Judgment indeed (but not according to the truth) that the thunder and hail with darkneſs, ſignified Gods help, by the hope whereof they ſhould defend the Sanctuary

ry of the Lord. So likewiſe judged all the Elders that were with him, without perceiving that all theſe ſigns betokened the evils that ſhould come upon *Jeruſalem* and all *Iſrael*.

When they that were ſhut in the Temple, perceived that they that kept the Watch before the gate of the Temple, were fled alſo for fear of the tempeſt, they went and opened the doors of the Temple, and in that darkneſs, which although it was ſo great, that one could not ſee another for the thickneſs thereof, neither durſt any of the Town once look out of his doors (they were ſo afraid of thoſe terrible ſigns of the Element) yet came thoſe deſperate fellows, the Seditious out of the Temple, drew toward the walls without all fear, with ſaws and other inſtruments, to cut aſunder the barrs of the gates. And when the craſhing of the thunder and hail was greateſt, then laboured they hardeſt, in wreſting aſunder the locks and bolts of the gates, leſt they ſhould be perceived. And ever when the thunder-clap was paſt then ſtayed they and left off till it came again. Thus plaid they till they had broken and opened the gates, and let the *Edomites* into the City: who being once come in, wandred here and there, for that night, deviſing how they might ſet upon the Citizens of the Town, and utterly deſtroy them.

They call'd out firſt their confederates, that remained in the Temple, brought them thence, and joyned together with the *Edomites*, ſwearing

ring one to another, that they ſhould be one people and one Army. And forthwith, being ſo confederate together, they ſlew the ſame night, 8500. of the people of God, all good men of God, all good men of War; beſides innumerable other, that they killed of the common people. In the morning they laid hands on the rich men, haled them before the Judges, and lxx. Elders, which otherwiſe is called *Sanhedrim*, whom they called together: And there wicked *Jehochanan* the *Galilean*, ſpake unto them in this wiſe.

Why condemn ye not theſe rich Cobs, that have made a conſpiracy with the *Romans*, and determine to betray this holy City i to their hands? namely, one *Sechariahu* a juſt man, a perfect, godly, and vertuous, one that feared the Lord, and loved both God and man; but for his riches only which were great, this *Jehochanan* (Captain of the Seditious) apprehended him, willing the Elders to condemn him to death, for that he had joyned with their enemies, (as he ſaid) to betray the City to them. The Prieſts, Elders, and Judges hearing his words, and perceiving that both he and the reſt of his bloody band, deſired nothing elſe than to make this man away, although they knew him to be moſt innocent, they wept and ſighed greatly: *Jehochanan* ſeeing them weep for *Sechariahu*, and that they would not condemn him, reſpecting his juſtice and integrity; What, quoth he, do you begin to mourn before there be any corpſe preſent?

I

I would I ſhould never come where God hath to do, but if ye order it thus in your judgments, ye ſhall be the firſt that we will lay hold of, and we will ſit in judgment our ſelves, to diſcern the matter for the people of God according as we ſhall think good. Then laying apart all ſhame, with an obſtinate mind, the wicked ſort hoyſed away *Sechariahu*, carried him out of the place of judgment, and brought him up to the top of a high Tower, at the Eaſt end of the Town, from whence they caſt him down headlong, and he died at the walls ſide in the vale of *Jehoſchaphat*. The Prieſts therefore were ſore afraid for their own parts, and the Judges alſo with the Elders, ſeeing the wickedneſs of *Jehochanan*, and the reſt of the Seditious: For *Jehochanan* had given them warning and ſaid, Except ye give ſentence on every man that we ſhall bring unto you, according to our minds, be ye aſſured, all ye ſhall go the ſame way that *Sechariahu* is gone before you. After that, they apprehended a juſt man, and a rich, that was beloved of all the Town, whoſe name was *Gorinian*, ſurnamed Valiant, and he was a valiant man indeed, moſt expert in wars, thereto wiſe and witty, and a man of a pure and perfect life, one that was ever the formoſt in battell, whenſoever they had any conflict againſt the *Gentiles* that beſieged *Jeruſalem*: And this was his accuſtomed manner, when the enemies marched to joyn battel with the Jews, he would run upon them with all his might, and make ſuch ſlaughter of them, that in ſpight of

their

their hearts he would force them to retire; and by that means his body was full of skars, his face and head wonderfully mangled with the wounds that he had received in the battels, that he had been in for the people of the Lord; yet now becauſe he would not follow the villanous mind of *Jehochanan*, and take his part, *Jehochanan* commanded him to be apprehended, and brought before him, and when he was come, ſaid thus unto him; Make thy Will, and ſet thy houſe in order, and confeſs thy ſelf unto the Lord, for there is no way with thee but death: And ſo they led him out of the Town to kill him there, leſt there ſhould be any buſineſs about his death, if he had been put to death within the Town; for all the Citizens of *Jeruſalem* loved him, and he likewiſe loved them. When they were come to the place of execution, *Gorinian* fell down before them, and beſought them with tears in this wiſe; Seeing ye have ſo determined that ye will needs ſlay me, when as notwithſtanding I have committed no crime, nor any offence, and that ye will in no wiſe ſpare me although I be innocent, as you know well enough your ſelves; yet I beſeech you, let me obtain this one thing at your hands, that you would do ſo much at leaſt wiſe at my requeſt, as to bury my body; other favour I deſire not. They made him anſwer, If thou hadſt not ſpoken to us thereof, we had thought to have done it, for ſo we were determined with our ſelves; but now, ſeeing thou art ſo bold as to demand this of us, we will ſlay thee, but buriall

getteſt

getteſt thou none; thy body ſhall be caſt forth unto the beaſts of the earth, and fowls of the ayre. *Gorinion* yet beſought them to the contrary, untill the moſt cruell *Jehochanan* ſtruck him, and ſlew him, and after threw out his body to the beaſts of the field; This done, they returned into the City.

Veſpaſian in the mean ſeaſon drew nigh to *Jeruſalem*; for he had pitched his tents at *Ceſarea*, where he relieved his army, and paid his ſouldiers great wages, wherefore they tarried in the City many daies: For when *Veſpaſian* underſtood of the wars in *Jeruſalem*, he ſaid unto his people, Let us make no haſte to beſiege *Jeruſalem*, till ſuch time as they have ſlain one another among themſelves, and ſo at length their pride will be pulled down, when as they ſee themſelves waſte away with cruell war, hunger, and thirſt. For *Veſpaſian* was a wonderfull politick man in all feats of war, and his wiſdom never turned him to more commodity, than by this device only. So he ſojourned at *Ceſarea*, with his men many daies: In the mean ſeaſon, the people of *Jeruſalem* made war upon *Jehochanan*, and his complices, till innumerable of them were deſtroyed. Some of them were ſlain with ſwords, ſome the Seditious killed with ſhort daggers. For certain of the Seditious carried ſhort daggers ſecretly under their garments, wherewith they would come ſo ſuddenly upon an honeſt and juſt man, and thruſt him to the heart, that he ſhould fall down

dead in the place, without knowledge who ſtruck him: So by this means what with ſwords in open fraies, and what with daggers ſecretly, many of the people were ſlain, and far more that way than by the *Romans*, inſomuch that now very few Citizens were left alive. Thus when *Jehochanan* had gotten the upper hand of the City, he ſent an Army out of *Jeruſalem*, to go and take the Cities that had made peace with *Veſpaſian*, which they ſacked and razed to the ground, and whomſoever they found therein, *Romans*, or *Jews*, they ſlew: Yea, *Jehochanan* went with them himſelf, ſpoyling and carrying away all the riches that they found in them. They took alſo the City *Gerara*, that ſtood beyond *Jordan*, whereas they remained. The inhabitants of *Jeruſalem*, both Prieſts, Elders, and the reſt of the people, ſent Embaſſadours to *Veſpaſian*, to deſire peace of him, and ſuccour againſt *Jehochanan*, and his wicked rabble, which daily in the Town ſlew very many of the people of God. The Citizens alſo of *Gerara* ſent Embaſſadours unto *Veſpaſian*, ſaying; If thou wilt be Lord over the Land of *Judea*, and the City of *Jeruſalem*, and deſireſt to aſſure the rule thereof, and eſtabliſh it unto thee, then hearken unto our counſell, and come unto us without delay, to deliver us from the hands of *Jehochanan*, and the wicked ſeditious perſons, that with all their might endeavour to ſpoyl all our goods, and to get the dominion over us, our wives, and children, to none other purpoſe,

purpoſe, than by that means to deſtroy us utterly, that no remnant of us ſhould be left. If ſo be thou wilt come, and valiantly withſtand them with thy power, we will alſo fight againſt them in the Town, till they be all ſlain, and then thou ſhalt be our Lord; And that done, thou mayeſt go to *Jeruſalem* without any impediment, or hinderance of any man; for they alſo of that City deſire the ſame, and would gladly become ſubjects unto the *Romans*.

When as therefore *Veſpaſian* heard the petitions of the Citizens of *Gerara*, he took his journey thither to ſuccour them, and deferred to go to *Jeruſalem*. But *Jehochanan* heard of his repair, wherefore he ſlew the chief Governour of *Gerara*, and got him out of the Town with his companions, and took them to their feet, determining to flee into a certain wood: *Veſpaſian* having knowledge thereof, made after them, ſending out *Poligorus*, who overtook them, and made a great ſlaughter of them And in his return toward *Gerara*, upon *Jordan* ſide, he light upon much people going to *Jeruſalem*, that they might eſcape together with the Seditious. Them *Poligorus* drove back to the River, where he ſlew 13. thouſand of them; the reſt leaped into *Jordan*, and were drowned, to the number of 91. thouſand men, women, and children, with much Cattell that were all drowned together in the River, inſomuch that the channell of *Jordan* was ſo ſtuffed, and ſtopt with dead bodies, that the waters roſe

and ran over the banks here and there into the fields, and plains: yet at the length the waters increaſed, and bare the carkaſes down the River, as far as the ſea of *Sodom*, which is the ſea of Pitch, otherwiſe called the ſalt-Sea; and all the banks of *Jordan* lay full of dead bodies.

After this, *Veſpaſian* took his journey from thence, and went into the land of *Edom*, where he won two ſtrong Cities, the one called *Legarith*, the other *Cephar Toco*, and ſlew ten thouſand of the people thereof, leading the reſt away in bondage. Thence he diſlodged, and came to a Town call'd *Chamath Gedi*, which he ſubdued. In this City were wel-ſprings of hot waters, from whence the hot baths of *Tiberias* have their Originall. The natural Philoſophers and Aſtronomers of that Country, held an opinion that theſe are the heads of all the hot Wel-ſprings in that whole Country. Departing from thence, he came to *Samaria* and won it.

Then repaired he again all the Towns that he had ſubdued, and made up their walls, placing Garriſons therein, to ayd him, what time he ſhould beſiege *Jeruſalem*. That done, he returned to *Ceſarea*, to take muſter of his whole Army, and prepared to go to beſiege *Jeruſalem*.

But in the mean ſeaſon, came Meſſengers from *Rome*, and brought him word that *Nero* the Emperour was dead, and how that as he

was

was a hunting in the Country, the fire of the Lord came down from heaven, and fell upon him, that he died of it.

After whom reigned *Galba*, not one whole year: for, afore it was fully ended, he was ſlain by the noble men of *Rome*; and *Vitellius* created in his ſtead, a fool, yet a ſore cruel man, much given to Drunkenneſs, ſo that he was in all points unworthy of the *Roman* Empire.

The Noble men of *Rome* that were with *Veſpaſian* hearing this, greatly diſdained at that matter, and ſaid, Was there never a Noble man in *Rome* left, to be placed in the Empire, but ye muſt chooſe a drunken wine-ſucker? why did ye not rather elect the mighty Prince *Veſpaſian* that is here with us, a Sage and a Wiſe man, thereto alſo moſt valiant, one that conquered many Cities, and vanquiſhed many Nations, and thoſe moſt fierce? What puiſſant Kings hath he ſubdued under the *Roman* Empire? How far and wide hath he enlarged the Empire of the *Romans*? And now when as the Empire ought to have been beſtowed upon *Veſpaſian*, or ſome one like unto him, and none ſuch could be found amongſt you, ye beſtow it upon a fool, and a blowbole drunkard, wherein ye have done very undiſcreetly. Well, the Empire of *Rome* ſhall have a better Emperour one day, and God ſay Amen.

Whereupon the Princes that were there, laid their heads together, and decreed to make *Veſpaſian* Emperour. Therefore with one conſent

ſent they went unto *Veſpaſian*, and ſaid unto him, Thou ſhalt be our head, for the Empire belongeth to ſuch a one, and thou ſhalt have Dominion over us. But *Veſpaſian* refuſed to take it on him, and would in no wiſe conſent to them. Notwithſtanding they compelled him, and placed him upon the Throne of Majeſty, ſetting an Imperiall Crown upon his head, which he would have put away, and pulled off with his hand becauſe he would not be Emperour. Wherefore the *Roman* Captains drew out their ſwords and ſaid, Thou ſhalt be Emperour and reign over us, therefore refuſe it not: if thou do, thou ſhalt dy upon our ſwords. *Veſpaſian* therefore ſeeing himſelf conſtrained, being afraid of his life, he was content to ſuffer himſelf to be proclaimed Emperour. Then all the Army was ſworn unto him, and he ſate upon the royall ſeat, as Emperour and King of Kings.

The civil wars at *Jeruſalem* encreaſed more and more, and much blood was ſhed through the wickedneſs of *Jehochanan*, Captain of the theeves, a limb of the divel, and through the cut-throat murtherers that were with him, who had all even ſworn the utter deſtruction of the City of the Lord, and the deaths of the people.

There was alſo another cut-throat *Ruffian*, of a noble houſe of *Judea* and *Jeruſalem* about the ſame time, called *Schimeon*, who began alſo to follow *Jehochanans* manners in ſlaying innocents,

innocents, and robbing and raving in *Jeruſalem*. For *Anani* the High Prieſt had once appointed him Prince and chief Captain of *Jeruſalem*: and afterwards finding him an enemy, baniſhed him the City. Where ore *Schimeon* went and gat him a rout of unthrifts, murtherers, and theeves, caſting in his mind, and ſaying, Except I joyn my ſelf with ſuch good fellows, I ſhall never be able to be revenged of *Anani* and his aſſiſtants, that have thus baniſhed me out of *Ieruſalem* into exile wrongfully, unto my great diſhonour. Shall I that have been in ſuch eſtate, now be caſt out of my dignity, and be conſtrained to wander here and there as a baniſhed man? He went therefore through all the Cities of *Iudea* and *Galilee*, cauſing to be proclaimed in the ſtreets and market places, and ſent his letters where he could not come himſelf, in this manner and form: *Whoſoever liſteth to be rid from the bondage of his maſter, or hath had any injury in his Country, or what ſervant ſoever deſireth to be ſet at liberty, or whoſo cannot abide the rule of his Father or Maſter; all that be in debt, and ſtand in fear of their Creditors, or fear the Iews for ſhedding any innocent blood, and therefore lurketh ſolitarily in woods or mountains, if there be any man that is accuſed of any notorious crime, and in any danger therefore; To be ſhort, whoſoever is diſpoſed to rob and to do injury and wrong, to haunt whores, to ſteal, to murther, to eat and drink at other mens coſt,*

without labour of his hands, let him reſort to me, I will deliver him from the yoak and danger of the laws, and will find him his fill of booties and ſpoils. There aſſembled unto him about twenty thouſand men, all Murtherers, Theeves, Rebels, Lawleſs perſons, wicked and Seditious men.

Then began *Schimeon* alſo to vex the *Iſraelites*, to turn all upſide down whereſoever he came. When the Citizens of *Jeruſalem*, the Prieſts, Elders, and *Anani* heard tidings of *Schimeons* deſpightfull wickedneſs, how he held on ſtil oppreſſing the people of God, they were very penſive, ſaying: Now will this fellow more trouble us than *Jehochanan*, be he never ſo cruel. They conſulted therefore and agreed, ſecretly to ſend a power againſt him, that might ſuddenly fall upon him, and overthrow him. Peradventure (ſay they) they may ſlay him, or take him alive, before this wickedneſs grow to further inconvenience, and joyn himſelf with our foes; then ſhall they aſſail us both within the Town and without.

They ſent out therefore againſt him a great Army of *Iſraelits* and *Jews*, with Chariots and Horſe-men, and foot-men in great number, which came where the Camp lay, and found him in the corn fields deſtroying of the grain, pulling down of barns, and burning all both corn and Olive trees: Then the *Jeruſolemites* divided their Army, & ſet upon *Schimeons* tents ſuddenly, ſmote them down, and made a great ſlaughter upon the Seditious. But

But ſhortly after, *Schimeon* gat the upper hand of the People of God, for he came upon them in the night ſeaſon, and made a ſore ſlaughter amongſt them; Then they that remained, took themſelves to flight towards *Jeruſalem*, and *Schimeon* purſued them, killing them unto the hard gates of *Jeruſalem*, ſo that many of them were ſlain in the way, and very few eſcaped.

After this, *Schimeon* went and moved war upon the *Edomites*, to ſubdue them unto himſelf, which before were under the Dominion of the *Jeruſolemites*. And firſt, he came to the City *Aſa*, otherwiſe called *Gaza*, for it was the firſt City within the borders of *Edom*, as men came from *Jeruſalem*. But the *Edomites* met him in the field in great number, and joyned battel; neither part had the Victory, therefore at length they retired both.

Then was *Schimeon* in ſo great a rage, when as he could not overcome theſe *Edomites*, that he wiſht him out of his life. So he ceaſed fighting a while, and encamped himſelf in the borders of the Land of *Edom*, right againſt it, and there abode, thinking to ſet upon them at another time. And as he was deviſing how to order all things, there came unto him an *Edomite* called *Jacob*, one of the chiefeſt men among them, and a Warriour. He hearing of *Schimeon's* Proclamation, was moved to come and enter a League with him, and thereupon ſaid unto him; Never let it diſcomfort thee, that thou

couldeſt

couldeſt not overcome the *Edomites* at the firſt battel: If thou wilt be ruled by my counſel, thou ſhalt win all the Cities in the whole land, and I will deliver them into thy hands

Schimeon deſired to know how: therefore ſaid he, Let us hear thy counſel, and ſhew us how it may be brought about, and when it is come to paſſe, then will we honour thee, and regard thee accordingly.

Jacob ſaid, Give me one half of thine Army, which I will lead with me into an ambuſh: then ſhalt thou in the morning betimes ſet thy men in aray againſt the *Edomites* for a ſtale; and when thou ſhalt perceive them to come againſt thee, then make as though thou fleddeſt, until thou haſt ſtaled them out of the Town into the fields to purſue thee.

Then will I with my men come out of our ambuſh, and make ſpeed to the gates, where we ſhall kill the Warders, and ſuddenly enter the Town; and killing all that we find there, ſet up a flag upon the Tower of the Town. Then when the *Edomites* ſhall ſee that, their hearts will be dead for ſorrow; and ſo mayeſt thou turn again upon them, and beat them down at thy pleaſure: Or if thou like not this device, hear yet another way. I have been a Captain againſt them a long while, therefore I will return in the night ſeaſon into the Town; if the Watch examine me from whence I come, I will tell them I come from *Schimeons* Camp, whither I went as a Spy; Then will I go to the Elders of the Town, and deſire them

them to let me have a company of the beſt ſouldiers, and I will bring *Schimeon* into their hands, if he ſet upon us again. For I have viewed the Camp, and his power, and underſtand that he intends to morrow to fall on us, which thou ſhalt do indeed. And when thou ſeeſt me to iſſue out againſt thee, thou ſhalt ſet thy Spear in the Reſt, and come towards me; then will I take me to flight, and caſt a fear in the *Edomites* hearts, that they ſhall flee alſo; which done, thou mayeſt purſue and ſlay them, at thy pleaſure overcome them, and enter the Town; then that Town great *Aſa* once taken, thou ſhalt quickly win all the reſt. When *Schimeon* heard this, he went and deliberated with his own Councel, and they liked the laſt advice beſt, wherefore that they concluded upon. So *Jacob* the *Edomite* returned by night to *Aſa*, and declared to the Ancients of the Town, how he had been in *Schimeons* Camp, and had viewed his Army, whereby he had perceived good hope, that he ſhould deliver *Schimeon* into their hands ſhortly. The Elders therefore made him grand Captain, and chief of all their men of War, charging every man in this wiſe: Foraſmuch as none of you are ſo expert in the knowledge of warfare as is *Jacob*, therefore it behoveth you to follow him in all things. If he ſet forward, ſet ye forward; whereas he pitcheth his tent, pitch ye alſo; if he ſtay, ſtay ye; if he fleeth, flee ye; To be ſhort, when he returneth, then return ye, and go not one hair

hair breadth from that that he ſhall command you, neither one way nor other. Upon the next morrow *Schimeon* iſſued out of his Camp, with all his Army, and upon that, aſſembled *Jacob* his men, and went out to meet him; But when they came to the point ready to joyn, and *Schimeon* with his company had charged their ſtaves againſt them; by and by *Jacob* left the Field, turned his back and fled, and the chief ſouldiers that were about him, fled with him. The reſt of the people ſeeing their Captain flee, they took themſelves likewiſe to flight every man: then *Schimeon* purſuing, made a great ſlaughter of them, and won the Town, bringing them under his ſubjection. And when he had ſacked the houſes of them that were ſlain of the *Edomites*, and ſpoiled their goods, which was very much; the reſt that he took priſoners and kept alive, he made peace withal, and joyned them unto his own Camp.

After that, he departed from thence, accompanied with 40000. good fighting men, part *Edomites*, and part *Jews*, and came to *Chebron*, which he won, and deſtroyed all their grain, and corn fields: Yet after, he repaired their Walls; and ſuch of them as were left alive, made peace with *Schimeon*, who received them into League with him, and they became his men, and followed him in all his Wars. So he diſloged from thence with all his Army, which by the acceſſion of the *Chebronites* was now wonderfully encreaſed, and determined to invade *Jeruſalem*. And

And when he came nigh unto the City, he ranged here and there, deſtroying the fruits that were upon the ground, and alſo their corn.

Captain *Jehochanan* having intelligence of *Schimeons* coming to beſiege the Town, and how he had deſtroyed the fields, thought to have gone out of *Jeruſalem*, and to fight with him, but he durſt not; for his Spies had told him that he ſhould not be able to overcome him, he had ſo puiſſant an Army, and ſo well appointed. Yet nevertheleſſe he iſſued out, and lay in ambuſh for *Schimeon*. In the mean ſpace, by chance *Schimeons* wife (that was fled out of *Jeruſalem*, with her men and women ſervants towards her husband, for fear leſt ſhe ſhould be ſlain for her husbands ſake, if ſhe ſhould have tarried at *Jeruſalem*) paſſed by where he lay in his ambuſh: Her he took, and brought again to *Jeruſalem*, not a little proud of ſuch a prey, thinking, Now we ſhall have *Schimeon* at our pleaſure, ſeeing we have his Wife our priſoner: he loveth her ſo entirely, that he will do for her ſake whatſoever we will have him. This came to *Schimeons* ear, who had taken that time many of *Jehochanan*'s men, and cut off their right hands, ſending them with ſuch ſhame to *Jeruſalem* to their maſter. He ſent moreover Embaſſadours to *Jehochanan*, willing him to ſend him his Wife, in ſuch ſort, that ſhe might come to him with all that was hers: or if he refuſed to do it, he ſhould be extremely handled; for he

he would take the Town ere it were long, and, to *Jechanan*'s ſhame, cut off the hands and legs of all them that did inhabite it.

Jehochanan hearing this, was ſore afraid, and all that were with him, and therefore they ſent him his Wife; whereupon *Schimeon* kept him within the Town. And as *Schimeon* played the Tyrant without, ſo likewiſe did *Jehochanan* within. For *Jehochanan*'s ſouldiers raviſhed the *Iſraelites* Wives, and ſhed innocent blood.

Shortly after, *Schimeon* left the Town for a ſpace, and returned into *Idumea*; for he had word that the men of moſt power, and the richeſt ſort of that Country rebelled. Whereupon he ſacked and ſpoiled all the Towns of *Idumea*, and left them nothing: inſomuch that he was become very rich, and then returned to *Jeruſalem*, bringing the *Edomites* wholly with him, that were meet for war: and many of the *Jews* reſorted to him, and with his power he beſieged *Jeruſalem*, even at the very gates. Yet the Tyranny of *Jehochanan* and his Complices ceaſed not, but increaſed more and more daily in *Jeruſalem*, inſomuch that they taught the Citizens of *Jeruſalem* to murder their neighbours, and to commit adultery with their wives: by which means fornication was rife and common in the City. Yea, many of the people and youth ſhaved their beards, letting the hair of their heads grow, and accompanied themſelves with women, that they might exerciſe their adultery ſafer,

ſafer, and not be eſpied; which ſin did wonderfully defile the City of *Jeruſalem*, and without doubt furthered the deſolation thereof. The gates alſo of the Town were cloſed up, that no man might go in nor out. And whoſo went out, fell into the hands of *Schimeon*, and was ſlain: they that tarried within, were conſtrained to ſee before their faces, their ſhame in every ſtreet and corner; and if any found fault, he was ſlain ſtraight by *Jehochanan*, that moſt cruel Captain of the ſeditious Rebells.

The Citizens therefore ſeeing the tyranny of *Jehochanan*, to be without meaſure, they aſſembled all together, and encountred with *Jehochanan*, and were ſlain a wonderful ſort of them in that conflict. And except the *Edomites* that were fled to *Jeruſalem* from the tyranny of *Schimeon*, had ſuccoured the Citizens, the whole people of *Jeruſalem* had been utterly deſtroyed, and ſlain every mothers ſon by *Jehochanan*; his power was ſo great.

Then *Anani* the high Prieſt, and the other Prieſts, with the ancient, faithful, and Sages, and the reſt of the people of *Jeruſalem*; ſeeing the wickedneſſe of *Jehochanan*, and that they could not ſuffer it any longer, conſulted together to deliver the Town to *Schimeon*, and bring him in, and make him their King, to help them againſt *Jehochanan*, whom they took to be far worſe than *Schimeon*, hoping that it might come to paſſe, that *Schimeon* ſhould ſlay *Jehochanan* at length. They ſent therefore *Amittai* the

the high Prieſt to *Schimeon*, to bring him into the Town; But *Schimeon* craftily denied it, ſaying; What ſhould I come into the Town to you that hate me, and of late baniſhed me your Town? Yet they ceaſed not, but ſent the ſame *Amittai* to him again, to entreat him in the name of all the people, to come into the City. And by this means, upon a certain night appointed, he entred into *Jeruſalem* with his whole Army: Notwithſtanding, he was no ſooner within the Town, but he brake his promiſe and league that he had made with the Citizens; and whereas he had promiſed to ſuccour them, and aid them, now he was altered, and became their enemy, joyning himſelf with *Jehochanan*: And thoſe two Rebells reigned in the City of *Jeruſalem* by courſe, one one moneth, and another another. So, where before *Schimeons* coming, they thought much to bear the yoke and oppreſſion of one ſeditious perſon, now were they conſtrained to hold down their ſhoulders, and bear the yoke of two.

Yet within two dayes after, there fell a variance and diſcord between *Jehochanan*, and *Schimeon*, about *Eleazar* the Prieſt, the ſon of *Anani* the high Prieſt. This *Eleazar* was the beginner, and firſt ſower of ſedition amongſt the *Iſraelites*, whom *Schimeon* would now have put to death, to be revenged of his father that baniſhed him out of *Jeruſalem*; but *Jehochanan* took *Eleazars* part, and defended him; For *Eleazar* was alwayes *Jehochanan's* friend, and aided

aided him. His father was high Prieſt, and bare a great rule in *Jeruſalem*, wherefore *Eleazar* was of a great eſtimation and authority with the Elders, ſo that they durſt not apprehend him; and his father alſo looked negligently unto him, and let him do what he liſt, becauſe he had no more ſons but him. So he was the firſt that aſſembled naughty perſons together, and held ever on *Jehochanans* ſide, from his firſt coming to *Jeruſalem*. And for his ſake, fell diviſion and diſſention between *Jehochanan*, and *Schimeon*, ſo that they became enemies, and warred the one upon the other ever after, as we ſhall declare hereafter.

CHAP. I.

IN this while, *Veſpaſian* had ſent *Antony*, and *Mankiminus*, (two Noble men, and of his Council) to *Rome* againſt *Vitellius*, that they might make him out of the way, and then would he come to *Rome* to receive the Imperial Crown there.

Theſe two Captains went therefore and raiſed an Army, by whoſe aid they ſet upon *Vitellius*, and ſlew him not without much ado; for there were ſlain that day at *Rome*, 80. thouſand good men of war. When *Veſpaſian* had word that he was diſpatched, he made ſpeed

to *Rome* to his Coronation, dividing firſt his Army into two parts; whereof he took the one with him to *Rome*, as a ſafegard for himſelf whatſoever ſhould happen, and the other he left with *Titus* his ſon, to beſiege *Jeruſalem* withall. So departing, he left his ſon *Titus* at *Alexandria*, commanding him to remain there, till ſuch time as he ſhould ſignifie unto him otherwiſe by his Letters, and ſhew him what he ſhould do; and that in no wiſe he ſhould attempt the ſiege of *Jeruſalem* in the mean ſpace. *Titus* anſwered, *I ſhall do (dear Father) according unto your commandment, for to you it belongeth to command, and unto me to obey.*

Veſpaſian took with him King *Agrippa*, and *Munabas* his ſon, he fearing leſt they would rebell, and me *Joſeph* Prieſt and priſoner alſo faſt bound in chains; for ſo had his Council moved him, ſaying: We cannot ſay the contrary, but that we have found no ſign of rebellion in *Joſeph* hitherto, neither think we that he hath gone about any; but, Who can tell when we are gone hence, whether he will not flee to *Jeruſalem*, and help to ſet them at unity and concord; then they make him their King, and after he be the ſorer enemy unto us? Beſides this, you ſhall have need of him in this journey, he being a man of ſuch great prudence, and wiſdom, that whoſoever followeth his counſel, ſhall bring his matters to good and fortunate ſucceſſe. *Veſpaſian* liked well their advice, and took him priſoner with him, together with King

Agrippa

Agrippa and his ſon; albeit they had no irons upon them, neither on hand, or foot, but only had their Keepers appointed them, that they ſhould not ſtep aſide.

And as *Veſpaſian* drew nigh *Rome*, all the Citizens came forth to meet him, and received him with great joy, and mighty Shews. Then he commanded that I ſhould be put in priſon, but *Agrippa* and his ſon he let go at liberty. The next day aſſembled all the Senate of *Rome*, to create *Veſpaſian* Emperour, after the manner of the *Romans*, with whom was *Agrippa* and his ſon. I alſo intreated the Jaylor to let me have Keepers with me, and ſo to bring me to the place where he ſhould be Crowned *Cæſar*: which the Jaylor granted me, and went with me himſelf to the place, and brought me where I might ſee all that was done. Within few dayes after, *Veſpaſian* took diſpleaſure with *Agrippa*, upon the information of certain evil diſpoſed perſons, that had ſlandered him, and perſwaded *Veſpaſian* that he went about to rebell, and how he had ſent letters unto *Jeruſalem*, concerning the ſame matter; wherefore *Veſpaſian* put both him, and his ſon *Munabas*, to death.

This befel three years and a half before the deſtruction of *Jeruſalem*. Moreover, before this deed, the continual Sacrifice ceaſed, for a thouſand, two hundred, and ninety dayes, as it is written in *Dan. Chap.* 22. *And from the time that the continual Sacrifice ſhall be taken away,*

and abomination ſhall be put into deſolation, a thouſand two hundred and ninety dayes.

The ſame year and moneth that *Agrippa* was put to death, God moved the minde of *Veſpaſian* to remember me with his mercy: wherefore he commanded that I ſhould be fetched out of priſon, and brought to his preſence. And as I ſtood in irons before him, *Cæſar* bad me welcome, and ſpake comfortably unto me, ſaying, Thou knoweſt very well that I have loved thee from the day I firſt ſaw thee, and though I have kept thee continually in durance, do not think I did it of any ill will or malice toward thee; but rather thou mayeſt perſwade thy ſelf, I did it leſt the *Roman* Princes ſhould diſdain at thee, and ſay: See, here is a fellow, that in our wars hath endamaged us ſo greatly, yet now goeth he check-mate with us, in as great favour as we: Let us kill him, and put him out of the way. But, my friend *Joſeph*, be of good chear, I will deliver thee from theſe iron-bands, and thou ſhalt be with me in no worſe caſe than one of my chief Princes. I will ſend thee into *Jewry* to my ſon *Titus*, to whom thou ſhalt be as a father and a counſellour.

Thou knoweſt, *Titus* was he that took pity on thee, and would not ſuffer thee to be put to death; Yea he hath ſundry times moved me to releaſe thee of thy bonds, and to honour thee, which I have deferred to do, only for this cauſe that I ſhewed thee. I made him anſwer, But how can I be quiet, or in ſurety of my life

as

as long as I am in thy company and thy ſons, ſeeing *Agrippa* and his ſon, were ſuddenly put to death by you? *Cæſar* anſwered, Hold thy peace *Joſeph*, I never looked for any goodneſſe of *Agrippa* and his ſon. Thou knoweſt not what they had wrought againſt my Majeſty, and how they went about to rebel; thou haſt born their bones with thy hands. Doeſt thou not know I honoured him and his ſon in *Jewry*, how I would not ſuffer any of my Army to annoy any of his Cities? I anſwered, Yes, I know it was ſo, as your Majeſty ſaith. Then ſaid he; But for all this hath *Agrippa* requited me again with evil. For what time as the Nobles of *Rome* in *Jewry* went about to make me Emperour, thinking me ſomewhat more meet to rule the Empire than *Vitellius*, *Agrippa* perſwaded them that they ſhould not make me Emperour, affirming that there was nothing in me worthy wherefore they ſhould promote me to that dignity. And after when he came to *Rome*, he went from one Biſhop to another, and cauſed them to go to the Biſhops, to accuſe me of ſuch crimes as in my conſcience I knew nothing at all of.

By this I perceived that *Agrippa*'s heart was full of rancour and rebellion, and therefore I judged him to death. *For where as wickedneſſe is, there it is meet that condign puniſhment ſhould not be lacking.* And I put his ſon to death likewiſe; *For the ſon of a Traitour ought not to live upon the earth, becauſe that in*

his heart remaineth the work of his father, being conceived and born of a rebellious ſeed: But I have found thee alwayes faithful and true, and therefore I commend my ſon to thy wiſdom. With this, he commanded my irons to be taken away from me, and being releaſed and at liberty, he ſet me honourably among the Princes and Senatours. Then ſaid I unto him, Is not this a great diſhonour unto me, that I ſhould be delivered from my bonds, and nevertheleſſe my Countrymen that be with me to be kept in priſon ſtill? Now therefore, if I have found favour in thy ſight, and if thou wilt do any thing at my requeſt, looſe the bonds likewiſe of all the reſt of the *Iſraelites* that be with me: ſet them at liberty alſo, and thou ſhalt be aſſured that I will be thy faithful Counſellor while my life laſteth, and an enemy to thy foes, to make War upon them that aſſail thee.

Veſpaſian granted *Joſeph* his requeſt, and willed them to be ſet at liberty, as many as were priſoners with *Joſeph*. Shortly after ſent he *Joſeph* to his ſon *Titus*, that abode at that preſent at *Alexandria* in *Egypt*, to whom he writ concerning *Joſeph* in this manner.

I ſend unto thee here (my beloved ſon) Joſeph, *a Prince of the Jews, a man of experience, trained in war, in whom is great wiſdom; he ſhall be thy father, and faithful counſellour, thou ſhalt not do againſt his counſel, neither one way nor other, for he is a wiſe man. Wherefore thou ſhalt reverence and honour him according as he is worthy; for the*

Lord

Lord God is with him, and believe not raſhly any man that defames Joſeph *unto thee. Yea, rather put him to death ſtraightway, that will accuſe him: for* Joſeph *is a faithful man, and a good Counſellour; and who is ſo ruled by his counſel, ſhall have a proſperous ſucceſſe in that he goeth about. Therefore when* Joſeph *ſhall come unto thee, after he hath refreſhed himſelf a few dayes of his labours and travels at the Sea; then ſhalt thou prepare thine Expedition againſt* Jeruſalem, *to beſiege it. And if the* Jews *receive thee peaceably, and will ſubmit themſelves under the* Roman *Empire, then beware thou endamage them in nothing, but rather repair their Cities, and let them be free from all Tribute for the ſpace of two years; yet on this condition, that thrice every year they ſet a Flag with the Arms of the* Romans *upon their walls; that is to ſay, at their three ſolemn Feaſts, whenas all the* Iſraelites *were wont to reſort unto* Jeruſalem, *and to appear before the Lord their GOD. Moreover they ſhall offer for us every Feaſt a Sacrifice, upon the moſt holy Altar that is in* Jeruſalem. *And if they refuſe to make peace with thee, thou ſhalt utterly raſe their Towns; and whoſoever are left alive, and eſcape the ſword, thoſe ſhalt thou lead away captive. If they deſire to have* Joſeph *to be their King, we are content therewith. In any wiſe remember to be ruled by* Joſephs *counſel; he ſhall be thy father, and thou his ſon.*

After this, *Joſeph* departed from *Rome*, and came to *Alexandria* to *Titus*, who hearing of *Joſephs* arrival, was wondrous glad, and all the Antient wiſe men, with him; For *Joſeph*

was full of the ſpirit of wiſdom, underſtanding, counſel, valiantneſſe, knowledge, and fear of God.

Wherefore we went forth to meet him, accompanied with the Captains of the *Romans* Army, and received him with great honour. Then *Joſeph* delivered to *Titus* his fathers Letters: which *Titus* having read, ſaid unto *Joſeph*, Whatſoever my father hath written in theſe Letters, I would have done no leſſe by mine own accord: but ſith my father hath admoniſhed me of the ſame, I ought to do it the more. Wherefore remain here with me, and I will be thy ſon, and thou ſhalt be my father, to rule and govern me with thy counſel.

So *Joſeph* abode with *Titus* at *Alexandria* a whole moneth after he came from *Rome*. Then conſulted they together to go to *Jeruſalem* and beſiege it; for *Joſeph* underſtood well enough, *That this came of the Lord, and that his word could not be letted, or hindered.* *Titus* therefore and *Joſeph* with him, departed from *Alexandria* with all their Army, and pitched their tents at *Nicopolis*; from thence they came by water to *Thaniſa*, ſo forth to *Iraclea*, and leaving that, came to *Peliſis*; from thence they travelled through the Deſart to *Baale Javin*, after that to *Dicron*, ſo to *Gaza*, next to *Askalon*, then to *Jabuam*, after to *Japho*, and ſo to *Ceſarea*. In theſe journies he won *Aſam*, *Askalon*, and *Japho*, with all their Towns, and Caſtles lying about them.

The firſt year of the reign of *Veſpaſian*, the 10. moneth

10. month, and the 7. day of the ſame, came *Titus* with *Ioſeph* and his Army to *Ceſarea*, a famous City built by King *Herod*. In this City he ſojourned untill his whole Hoſt were come together, as well of *Romans*, as of other Nations that were under the dominion of the *Romans*, and came to ayd them in the ſiege of *Ieruſalem*. Therefore *Titus* Army was wonderfully huge and puiſſant, wherewith he abode at *Ceſarea*, till the cold of winter was paſt, and the month of *Iuly* drew nigh: The ſame years the civill wars grew and increaſed in *Ieruſalem*; for the Citizens ſlew one another without any truce, reſt, or quietneſs no not in winter, when as wars were wont to ceaſe; but ſummer and winter both, the wars never ſtinted between *Schimeon*, *Iehochanan*, and *Eleazar*. For the Lord that year had ſent amongſt them of *Ieruſalem*, a vertigincus ſpirit of giddineſs, that the people were divided into three parts: whereof the firſt and beſt followed *Anani* the Prieſt, who at that time had ſtained, unhallowed, and ſuſpended his office of Prieſt-hood. Another part followed ſeditious *Iehochanan*; the third was for *Schimeon*. So that in the midſt of *Ieruſalem* was civill wars, and without the ſame, the *Roman* Army made roads from *Ceſarea*, even to *Ieruſalem*, by the means whereof no man durſt go forth, leſt he ſhould fall into the enemies hands, nor enter into the Town to bring any neceſſaries thither. *Anani* being a perfect godly man, and ſeeing the common-

wealth

wealth of *Jeruſalem* governed by the pleaſure of the Seditious, gave over his third part that ſtuck to him, to *Eleazar* his ſon, which was the firſt author of ſedition, and he that gave the firſt occaſion, and the cauſe of all the miſchief that befell in *Jeruſalem*, and in the whole Land of *Judea*. For he began a conſpiracy againſt the *Roman* Garriſons, and provoked *Iſrael* to Rebel againſt the *Romans*, and to lay hands upon them.

Wherefore there aſſembled unto the ſeditious *Eleazar*, *Jehudah*, *Chezron*, *Schimeon*, and *Chiſkihu*, young men of the Nobles of *Jeruſalem*. *Eleazar* with his company took the Temple, and the Courts about it, appointing of his men, ſome to be ſpies, and ſome to keep watch and ward about the Temple of the Lord.

But *Jehochanan*, who becauſe of the great reſort of the people unto him, was ſtronger than *Eleazar*, he took the market place and ſtreets, and the lower part of the City.

Then *Schimeon* the *Jeruſolemite*, took the higheſt part of the Town: wherefore his men annoyed *Jehochanans* part ſore with Slings and Croſs-bows.

Between theſe three there was alſo moſt cruel battels in *Jeruſalem* for the ſpace of four daies, without ceaſing or any breathing, and every day were very many ſlain, ſo that the blood of the *Jews* that were then ſlain, ran in every place moſt abundantly, through the Market-places and ſtreets, yea even to the Temple of

of the Lord, like unto a flood that had come of great ſhowres; and unto the threſholds of the gates of the Temple, the dead bodies overwhelmed one another by heaps, for no man buried them. *Jehochanan* having the middle part of the Town, had *Schimeon* on the one ſide of him, and *Eleazar* on the other.

But *Schimeon* had the beſt place; from whence he might annoy both *Jehochanan* and *Eleazar*. *Eleazar* did alſo what he could to endamage *Schimeon*. And *Jehochanan* that was in the middeſt, encombered them both, notwithſtanding to little purpoſe. For *Schimeons* company flung ſtones, and ſhot at them ſore: but when as *Jehochanans* part flung likewiſe at them, the ſtones rebounded back upon themſelves. Thus amongſt theſe three the battel was ſore, and encreaſed every day, that all men were in great terrour and fear thereof.

Then aſſembled to the Temple much people of the Prieſts and Elders, beſeeching theſe Inteſtine and Domeſticall enemies, not to pollute and defile the Temple with their ſlaughters, and were almoſt all ſlain for their labour. The ſame day was ſlain the Prieſt *Anani*, & *Joſhua* a Prieſt, both of the chiefeſt Prieſts. *Sechariahu* alſo the moſt faithfull Prophet of the Lord.

Then had the continuall Sacrifice ceaſed 36. daies: for ever until that time, was there ſome good men or other of *Jeruſalem*, that offered alway ſacrifice to the Lord.

But now when they would have continued it,

and

and the Prieſts laid the ſacrifice upon the Altar, the Seditious would run upon them and kill them, ſo that the Prieſts bodies and their cattel that they would have ſacrificed, ſhould fall dead to the ground together. They that reſorted alſo out of the Country of *Ieruſalem* for devotions ſake, the Seditious ſlew, and utterly deſtroyed them, that almoſt no one of them was left alive.

Moreover, the dead bodies of men lay caſt in the Temple, and that without number troad under feet: yea, the dead body of the Prieſt that was offering ſacrifice, lay upon the earth together with his offering. And when any man would offer any ſacrifice, ſtraight way one or other of the Seditious would ſtep to him and kill him, that the blood of the ſacrifice and ſacrificer, ſhould be mingled together; In ſomuch that the pavement of the Temple being all of marble, was made ſo ſlippery with the blood and fat of them that were ſlain, that no man could go upon it without falling. And the Prieſt ſhould no ſooner lay hands on the ſacrifice, but he was ſlain, and ſtraight another dead body ſhould fall upon him ſtranger or other, they ſpared none: So thus the dead bodies of the good and bad, clean and unclean, wicked and vertuous, theef and true man, lay one upon another, and their blood mixt together in the midſt of the Temple, without reſpect of any man, of what degree or condition ſoever he were: Wherefore the fight and

ſlaughter

ſlaughter waxt great, both in the Town, and in the Temple. Nay, whomſoever the Seditious overcame, they ſet fire on their houſes alſo; whereby the fire took into the great men's houſes that were nigh the Temple, and into the ſtore-houſes, whereas againſt times of neceſſity, and beſieging of the Town, were laid up in ſtore, corn, wine, and oyl, to the number of a thouſand and four hundred ſtore-houſes, all filled full of victuals. For the Elders and other godly men, what time as *Veſpaſian* was in *Galilee*, they made up the doors of thoſe Garner-houſes, and laid in victuals into them, ſufficient for two hundred thouſand men twenty years, and now in this one battel of the Seditious they were burnt every one, ſtick and ſtone, which was a ſpeedy cauſe of famine, and hurger in *Ieruſalem*.

At the ſame time alſo, the Seditious pulled down and razed all the fair houſes, and goodly buildings, that there ſhould be no monument of any noble houſe, left to any in the City of *Ieruſalem*. So thus you ſee at that time the Lord viſited the Citizens of *Ieruſalem* with four kind of plagues, ſword, peſtilence, hunger, and fire: beſides this, a fift was added, the ruine and decay of all beautifull and glorious buildings. And whereſoever a man turned him, there was nothing but deſolation, pollution, (namely of the Temple and all holy things) uproars, without all reſt and refuge; no help, no ſuccour, but every corner of *Ieruſalem* was full of howling,

ling, and yelling, wailing and weeping, ſobbing and ſighing of women, and children. Here ſhould ye hear the roaring & groaning of wounded men, not yet thorough-dead; there the mourning and lamentation of the Elders, younger children crying out for hunger; to be ſhort, moſt ſorrowfull oppreſſion of them that lived, done by the Seditious: Such lamentations were made every where, that happy and fortunate was he that before this day died, and unhappy and in a wofull caſe were all ſuch as remained alive to ſee this day.

All theſe things when I *Joſeph* heard tydings of, I tore my hair with my hands, and caſt aſhes on my beard, ſitting in great ſorrow on the ground, bewailing the miſery and calamity of *Jeruſalem*. And this lamentation made *Joſeph* upon *Jeruſalem*: How is the City (quoth he) laid waſt, that was wont to be more happy and more renowned than all the Provinces upon the earth? How is the City that was heretofore in ſuch highneſs and dignity, now brought under the foot, through the ſons of the Citizens thereof? Whereas ſometime was the dwelling place of the faithfull, now bear rule there ſuch men as provoke and ſtir Gods wrath againſt it, and turn it away from their God, waſting it as theeves. In the which ſometime remained the brightneſs of the Godhead, it is now become a by-word, and mocking-ſtock to the enemies, repleniſhed with blood of wounded and ſlain men. Inſtead of mirth, gladneſs

gladneſs, rejoycing, harps and pſalteries; is ſorrow, ſighing, heart-breaks, mourning, and penſiveneſs come in place. Even as heretofore the prieſts executed the ſervice of the Lord in offering ſacrifices; ſo likewiſe now, ſeditious perſons murthered godly and faithfull men: where was wont to be the dwelling place of moſt wiſe and prudent men, now it is made a common hoſtry of wicked murtherers & theeves. O Lord God of *Iſrael*, have not Angels in time paſt come down from heaven to earth to fight thy battels? Have not the floods of the ſeas perſecuted them, that perſecuted thee? Hath not the earth ſwallowed up them that deſpiſed thee, and the winds ſcattered them a-ſunder that made inſurrections againſt thee? hath not thunder from heaven deſtroyed thine enemies, and ſtars fought againſt thy foes? What means this therefore? and how cometh it to paſs, that thou hideſt thy face from us? to whom haſt thou delivered the ſheep of thy paſture? Look upon us our God, and behold thy people and inheritance, that thou broughteſt out of *Egypt* with a mighty power, and a ſtrong hand, with wonders and ſigns, leading them untill this day in thy faith; take pitty upon them in thy mercy, and extend not thy wrath againſt thy ſervants.

Where art thou *Moſes* the ſon of *Amram*? ſtand up and ſee thy people and flock of ſheep, which thou feedeſt all thy life with thy wiſdom; ſee how Wolves and Lions tear them; ſee how the *Iſraelites* are become foes to their own lives

lives and ſouls; yea waſters and deſtroyers are ſprung up of their own ſelves. Behold the people of GOD, for whoſe ſake thou lifted'ſt up thy ſtaff over the ſea, wherewith thou ſtruckeſt and divideſt it, that it was made dry ground, ſo the *Iſraelites* paſſed through, and eſcaped their enemies. Remember thy prayer, when as in time of famine, and lack of food, thou obtainedſt for them meat from heaven; and at the ſame time when they were weary of their lives for thirſt, thou broughteſt water out of the moſt hard rock.

Come forth *Aaron* moſt holy Prieſt of God, that didſt put thy ſelf between the living and the dead, to turn away the plague from *Iſrael*, and ſtaydeſt the deſtroyer that he ſhould not come nigh the living. Ariſe out of thy grave thou *Phineas*, that moved with ſuch fervency, didſt revenge the glory and majeſty of the Lord God of *Iſrael*; come and run through the Seditious in thy fury, which murther the people of God and his Prieſts. Awake thou *Ioſhua*, that didſt throw down the walls of *Jericho*, with the ſound and ſhout of thy Trumpets that the holy Prieſts held in their hands. Come now and ſee thy people that thou madeſt to inherit many Nations, and to conquer moſt puiſſant Kings, how they kill one another, how they further and help forward the Idolater to rule and have the Dominion of the holy Land, that thou gaveſt thy people *Iſrael* to inherit. Why ſleepeſt thou, King *David*? Awake, and come

come with the ſound of thy Pſaltery and Harp, ſing to thy holy Pſalms too. Ask account of thy ſweet words that are ceaſed from the mouthes of this people, and out of all mens mouthes, becauſe of the maliciouſneſs thereof. See how their Princes be transformed into enemies and deſtroyers: and do as thou diddeſt (good King *David*) that didſt give thine own life for theirs, ſaying, *Let thy hand, O Lord, be turned againſt me, and againſt the houſe of my father, and do not fall upon thy people to deſtroy them.*

Where art thou *Elizeus?* Come and ſee what thou canſt do, if thou canſt reſcue the remnant of *Iſrael*, and find them any gap to eſcape at. Didſt not thou by thy prayer bring the power of the *Syrians* to a Town of defence, and prevailedſt againſt them without dint of ſword or battel, and broughteſt them down, ſmiting them with blindneſs, that they turned their enmity towards *Iſrael* into love? Indeed, thou waſt he that vanquiſhedſt the *Syrians* by thy prayer, that they fled for fear of the ſame.

Now therefore ye heard-men of *Iſrael*, aſſemble together, and liſten with your ears, and hear my words that I will ſpeak in your ears this day. Tell me, What is become of your prayers that ye have made for the people of *Iſrael*, to defend and turn away from them all wrath, indignation, tribulation, fury, and inmiſſions of evill ſpirits? How is it that now ye

ſee not the Sanctuary turned into a vile ſink of blood? for the dead bodies of Prieſts lye in midſt of it. The holy City *Jeruſalem* is become a ſtrange City, as though the name of the Lord had never been in it: and the Sanctuary of the Lord is in that caſe at this preſent, as though the Godhead had never dwelt therein: for the Temple is turned into a den of theeves, a lodging of Seditious perſons, a tabernacle of cruel murtherers. And who ſo flieth thither for refuge, there they be ſlain: as the Seditious have murthered in the midſt thereof *Anani* the high Prieſt, and *Joſhua* a Prieſt alſo, that were Princes and chief Prieſts, the moſt reverend amongſt the people of God; whom ere this, Kings and Nations had ſued to, and deſired their favour, but never caſt their ſlain bodies in the midſt of the Temple. The Nobility alſo of *Jeruſalem*, the Elders of *Juda*, the Sages of *Iſrael*, whoſe friendſhip Kings and Nations have ſought after, and deſired to make peace with: they lye now ſlain here and there in the midſt of *Jeruſalem*, are meat for the fouls of the ayre, and beaſts of the field, to dogs and ravens, becauſe there is no man to bury them.

Theſe died not for their offences, but becauſe they found fault with the *Iſraelites* when they ſinned. How are they ſlain in thee (O *Jeruſalem* thou holy City, renowned throughout the whole earth) all juſt men, all holy men? whom the Seditious have overcome, thoſe helhounds

helhounds, and blood-ſuckers, that have brought all theſe evils upon thee? how are the Prieſts of the Lord, and his Prophets ſlain, amongſt thoſe holy men? For, before the holy Temple, was the Prophet *Sechariahu* that juſt and holy man, butchered and murthered, yea, without all buriall, neither was his blood covered with earth, but yet ſtill wandreth about and cryeth in thee. The blood of *Anani* alſo and *Joſhua* the chief Prieſts, was yet never covered, which were both ſlain in thy Temple, as men be wont to kill theeves: yea, the blood of the godly young men, and valiant, that would have revenged them, was ſhed alſo by the Seditious, like floods of water. How are the hearts of the people turned ſo aukwardly, that they will bear no admonition of juſt men? but are like unto blockiſh Images, that neither ſee, nor hear, nor yet underſtand any thing. All beaſts be they never ſo brutiſh, all plants, and things that grow upon the earth, withſtand them that invade them to do them injury, and endeavour to avoid the force of their enemy: but thy children that thou keepeſt within thee, are changed into enemies, and one brother murthereth another with the ſword. Where is now thy valiantneſs, thou that never wouldſt bow to bear the yoak of the Gentiles upon thy ſhoulders, but haſt caſt away the bondage of the *Egyptians*, *Philiſtines*, *Aramites*, *Aſſyrians*, *Chaldees*, *Perſians*, and *Medes*? Where is the ſtrength that God gave to the *Chaſmonanites*,

that with a very ſmall company defended thee, and prevailed againſt the great and puiſſant Army of the *Greeks*, deſtroyed the ſtout ſouldiers of *Babylon*, vanquiſhed the mighty Army of the *Perſians*, ſlue *Kamitiatus* and *Antiochus*, and purſued their Armies, making great ſlaughters of them, filling all places full of dead carcaſes of the Gentiles? They would not be ruled by ſinners, but ventured themſelves to die, offering their lives, not for their ſons and daughters, but for the Sanctuary of the Lord and his Temple, leſt it ſhould be polluted with the Idols of the Gentiles. Where remaineth now the rod of God, that holy rod that budded and bloſſomed in the daies of gladneſs? Now is both the ſpring withered, and the rod it ſelf alſo. The rod of faith is withered, the rod of the Kingdom, the rod alſo of thy people, whence the holy Law is taken away; neither is there any man that can tell where to draw any waters of thy Heavenly mercy. Alas, the mercifull men that have been in times paſt to their brethren, both alive and dead; how are they now turned into moſt cruel tyrants, and have mercy of no man? Where is the multitude of their mercies, wherewith they were wont honorably to bury their dead? Now the corſes of their dead bodies cover the face of the whole earth, and there is no body will vouchſafe to bury them: yea, they that would cannot be ſuffered, but ſtraightwaies come others to them that kill them before they

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can do it, ſo that they alſo die and lie unburied, and are ſtrewed about here and there in the fields. Such is the guiſe in thee now adaies, neither the father to bury the ſon, nor the ſon the father; the Seditious watch ſo diligently thoſe that be dead, leſt any man ſhould bury them, which if they do, they are alſo ſlain by them, and lie unburied themſelves. The Temple of the Lord that is in thee, which was wont to ſmel ſweetly of ſpices, anointings, and perfumes, how is it now choked with carrion-dung, and moſt peſtilent ſtinch of dead bodies, and blood of the wounded? Thy ſtreets are ſtrowed full of dead men, ſome run-through with glaves and javelins, and other dead for hunger: yea, they that remain yet alive in the City are as good as dead alſo, and may be taken for no leſs: For they are weary of their lives, becauſe of the peſtilent damp of the dead bodies, the outragiouſneſs whereof, hath caſt many into moſt dangerous diſeaſes, and hath been the death of numbers already.

This may worthily ſeem to be it, that *David* the anointed of the God of *Jacob*, the pleaſant and ſweet muſical Poet of *Iſrael*, ſpeaketh of; *Lord, the Gentiles are come into thine inheritance, they have polluted the Temple of thy holineſs.* And would to God it had been the Gentiles only that had exalted themſelves againſt thee, and polluted thus the holy Temple that is in thee: *For in the maliciouſneſs of an enemy, a man findeth the half of his comfort; but in the malice of a friend*

there is no comfort at all. Yea, the very children that thou haſt bred, brought up and promoted, the ſelf ſame have ſtuffed the Temple of the Lord that is in thee, with unburied carcaſes, every man killing his neighbour, and the Seditious ſuffering no man to bury them, but ſlaying all that attempt to beſtow any ſuch work of mercy upon the dead, in ſuch ſort, that they fall dead upon the corpſes which they would have buried; and by that means both the corpſes lye caſt out into the field, no better than the carcaſes of brute beaſts that be found in deſart places. Yea, the iniquity and cruelty of thy Citizens (O *Jeruſalem*) is grown ſo far, that they were not content only to kill their neighbours, but they muſt alſo hew their miſerable limbs in pieces, for elſe they thought they were not ſufficiently revenged; although that in ſo doing many times the ſtinch of the dead, took worthy vengeance again of the living, by caſting them into incurable diſeaſes. All theſe evills are come upon thy people, becauſe they have forſaken the law of the Lord, and have tranſgreſſed the Covenant that he made with their brethren; becauſe alſo they have ſinned againſt the Lord God of their fathers, in ſhedding the blood of juſt men, and innocents that were within thee, even in the Temple of the Lord. And therefore are our ſorrowfull ſighings multiplied, and our weepings daily increaſed, for that we have been the cauſe of all theſe evils that are befallen us, and are not yet ended. O Lord our God, our

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ſins are gone over our heads, and the wicked acts that we have committed in thy ſight are innumerable. The Lord our God is righteous, it is we that have rebelled againſt his will; we have prophaned and unhallowed his Law, we have broken his Covenant, and ever the more that his wrath kindled againſt us, the more have we tranſgreſſed againſt him. Wherefore to him belongeth juſtice and judgment, he hath worthily powred the fury of his diſpleaſure on us; to us only belongeth ſhame, as we have abundantly at this day: But he will once turn again and have mercy upon us, vanquiſh all our ſins, and caſt them all into the deep bottome of the ſea, ſo be it.

After theſe things, the third day of the firſt month, in the firſt year of the reign of *Veſpaſian*, *Titus* his ſon took muſter of his men in the plain of *Ceſarea*, to know the certain number of them, which he had not done afore, ſince his fathers departure; and he found them very many, inſomuch that they ſeemed almoſt to cover the earth. This done, he took his journey from *Ceſarea* with his people, and came to *Samaria*, where the Citizens received him with great joy, and much honored him, wherefore he ſpared them, and did them no harm.

From thence he came to *Ajelona*, thirty furlongs from *Jeruſalem*, there he pitched his tents, and leaving them there, took ſix hundred horſemen with him, and came to *Jeruſalem* to view the Town, to know of what heighe

the walls were of, what ſtrength there was in the Town, eſpecially of the Seditious, of whom every where great rumour was; finally to receive peaceably all ſuch as were deſirous of peace. So when he came to the wall he ſaw no man, neither to go out nor in; for the gates were ſhut up, and the Seditious had laid an ambuſh without the Town to trap *Titus*, who went ſomewhat before accompanied with a few, the reſt following a pretty way behind. Whiles therefore he was in viewing the walls, the Seditious iſſued out of their ambuſh that they had laid nigh unto *Ajelona*, and ſet upon the back of *Titus* men behind. Then iſſued another Party out of the Town, ſo that they had *Titus* between them, and running upon him, ſeperated him from his men, and environed him on every ſide; where they ſlew ſixty of his men, and might have ſlain him alſo, ſave that they coveted to take him alive. *Titus* ſeeing himſelf beſet, and forſaken of his own men, that thought it was impoſſible for him to eſcape, perceiving alſo that they went not about to kill him but to take him alive; moreover, that he could in no wiſe eſcape, except he would make an irruption and run through their bands; he took a good heart unto him, and valiantly brake through, ſlaying whomſoever came in his way to lay hands on him, and ſo he eſcaped. If they had intended to have ſlain him, they might have done it, but being deſirous to take him alive (as he ſaid) they abſtained from ſtriking him, and

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ſo they loſt him: And God did not deliver him into their hands, that by him he might ſcourge *Iſrael*. But the *Jews* ſeeing him to be thus eſcaped, repented ſore that they had not killed him; ſaying one to another, What meant we that we killed him not while we might? it was ill done of us. Therefore they purſued him, hurling and ſhooting after him with Engins of war, but they could not overtake him, for God preſerved him, that he might afterward deliver *Jeruſalem* into his hands. So he returned to *Ajelona*, and perceived the hearts of Kings to be in the hands of God.

The next morning brought *Titus* all his Army to *Jeruſalem*, determining to encamp himſelf upon the Mount *Olivet*: wherefore he firſt ſpake unto his ſouldiers in this wiſe. *This day ye go to fight againſt a mighty Nation, whoſe warriours be as ſtrong as Lions, valiant as Libards, and nimble as Fawns that run in the Mountains, to overturn Chariots, and ſuch as ſit upon them. Now therefore take good hearts unto you, and be courageous, for it behoves you. Do not think them to be like the Nations that heretofore ye have had to do withall: I my ſelf have experience otherwiſe of their valiantneſſe and ſleights of war.*

This ſaid, he marched in aray moſt ſtrongly, that they ſhould not be ſcattered aſunder, and gave them charge, eſpecially to the Vangard, to take heed of ſtumbling upon Wells and Ciſterns, whereby they might be hindred, for as yet the day was ſcarce broken: and beſides this,

this, *Titus* had knowledge how the *Jews* fearing of his coming had digged ſecret trenches and pitfalls. Wherefore to avoid them, he led his hoſt to Mount *Olivet*, in which place it never came in their minds to dig.

Therefore when he came to the Mount *Olivet*, he encamped there againſt *Jeruſalem* right over againſt the Brook *Cedron*, that ran between the City and the Hill, and many times ran very ſhallow. *Titus* Camp was about ſix furlongs from the Town.

The next morning they of the Town ſeeing *Titus* to be encamped on the Mount *Olivet*, the Captains of the Seditious with their Companies aſſembled together, and fell to agreement every man with another, intending to turn their cruelty upon the *Romans*, confirming and ratifying the ſame attonement and purpoſe, by ſwearing one to another, and ſo there was peace amongſt them. Wherefore, joyning together, that before were three ſeveral parts, they ſet open the gates, and all the beſt of them iſſued out with an horrible noiſe and ſhout, that they made the *Romans* afraid withall, in ſuch wiſe, that they fled before the Seditious, which ſuddenly did ſet upon them at unawares. But *Titus* ſeeing his men flee, rebuked them, ſaying, *Are ye not aſhamed of this timourous cowardlineſs, when ye are ſo many, and a hundred for one of them? What ignominy is it, ſo many to be repulſed of ſo few?* Wherewithall *Titus* ſtayed them, and brought them manfully to withſtand the *Jews*,

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ſo that very many were ſlain on both ſides. But the *Romans* were not able long to abide the force of the *Jews*, albeit that *Titus* with his choiſeſt and moſt valiant ſouldiers did manfully keep their ground, and never retreated. *Titus* alſo laboured and encouraged the reſt to fight: but they were ſo diſmayed, that they wiſt not what to do. For to forſake *Titus* they were aſhamed, and to reſiſt the violence of the *Jews*, they were not able. Notwithſtanding *Titus* and all his Company made his party good againſt the *Jews*, who at length left the field, and withdrew themſelves towards the Town. Then *Titus* being wroth with his ſouldiers, that they had fled from the *Jews*, ſaid unto them: *Shall I not be revenged of theſe* Jews? *Shall ſo few of them put us to flight, not able to ſtand in their hands? and will ye flee or retreat, ſeeing me abide by it?*

The next day *Titus* took all his Army, ſave a few that he left in his Camp to keep his baggage, and went down the Mount *Olivet*, ſetting his men in battel aray, even againſt the gates of the City.

Then exhorted he them to play the men, and although they were come down the hill, yet they ſhould not fear the *Jews* concerning their Camp that they had left behinde them, for the Brook *Cedron* (ſaith he) is between our Camp and the *Iſraelites*. With theſe words they were encouraged, and determined to encounter with the *Jews* under the walls hard to the gates

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of the City, truſting to the ſafegard and defence of the Brook *Cedron*.

The Captains of the Seditious likewiſe uſed policy: for they dividing their men, ſent one company to paſſe ſuddenly the Brook *Cedron* to invade and ſpoil the *Roman* Camp that was left in the Mount *Olivet*. Theſe therefore went and fought with the *Romans* upon the Mount, and drove them out of their Camp.

Titus looking behind him, and perceiving that the *Jews* had gotten over the Brook, and were in hand with his men, he was wonderfully afraid, ſeeing himſelf environed with battels on every ſide.

They within the Town, when they ſaw their fellows once at the Mount *Olivet*, they opened the gates, iſſued out with all their power that was left in the Town, and encountred with *Titus*, where he had ſet his men in array over againſt the gate, where they made a great ſlaughter of the *Romans*, which (deſirous to avenge the ſhame gotten the day before) fled not, but ſtoutly withſtood their force. Alſo the *Jews* took heart to them, fought manfully, and beat down the *Romans*, ſo that at length they betook them to flight toward Mount *Olivet*, and in their flight many of them were ſlain by the *Jews* that purſued the chaſe. Upon this, divers of *Titus* ſouldiers (ſeeing themſelves beſet both before and behinde) counſelled *Titus* to flee with them to the Mountains to ſave his life, leſt he ſhould be ſlain by the *Jews*, and they

they all together with him. For thou(ſay they) art a great Lord of many Kingdoms, and God ſhall one day bring thee to the Imperial Crown of our Lord thy father: Now therefore if thou ſhouldeſt be ſlain of the *Jews*, we are all but dead; and what good ſhould thy death do, either to thy ſelf, or to others, to be ſlain like one of us? *Titus* would not be ruled by them, nor receive their counſel, but kept his ground boldly, without once turning his face, ſaying, *I will chooſe rather to die with honour, than to live with ſhame:* And with that he ruſhed upon the *Jews* that were nigh him, and compelled them to recoyl.

When the *Jews* that had environed the *Roman* Camp, ſaw that, they left the *Romans*, and came flocking about *Titus* by routs, aſſailing him on every ſide, indeavouring alſo with all their might to overcharge him; Where in that place was a ſore and vehement fight, and much people ſlain on both ſides; yea, *Titus* eſcaped narrowly from being ſlain in that fight, and had died indeed, if certain of his valiant ſouldiers had not returned unto him, and reſcued him out of the *Jews* hands. That day were the chief of *Titus* ſouldiers ſlain: Then the *Jews* retired to their place at the walls ſide.

They alſo who went to the Mount *Olivet*, returned homeward by the Brook *Cedron:* the *Romans* ſeeing that, purſued them; whereupon the *Jews* returned again upon the *Romans*, who fled by and by: Thus the *Jews* put the

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Romans to flight thrice upon one day.

It came to paſſe then, that the external wars pauſed, and inteſtine civil wars returned moſt terribly amongſt the Seditious at *Jeruſalem*. For upon the firſt day of the high ſolemn Feaſt of Paſſeover, Captain *Jehochanan* and his men came into the Temple of the Lord, where he was honourably received of the Prieſts and Elders, with the reſt of the commonalty. And when they were within, they caſt off their upper garments, under which they were armed with coats of fence, and ſwords tyed to their thighs. After that they beſet the doors, and laid hold of the Prieſts, ſlew them and the people alſo, their hearts were ſo cruelly bent againſt their brethren; neither regarding the reverent countenances of old men, nor inclining to the prayers of them that beſought them, without ſparing women or children, no not the ſucking babes.

This done, *Jehochanan* ſtood up, and openly proteſted, that neither *Schimeon* nor *Eleazar*, nor any of the reſt of the Captains of the Seditious, nor any man elſe, ſhould have the ſoveraignty in that City but he. The other hearing that *Jehochanan* had wrought ſuch diſpleaſure to the people of God in the Temple, roſe together, and ſlew very many of *Jehochanans* part; but in the mean ſeaſon, what of the one part, and what of the other, the *Iſraelites* went to wrack, and were ſlain in great number.

Tydings

Tydings came to *Titus*, how the *Jews* were at odds among themſelves, and ſlew one another daily; whereat he rejoyced greatly, and came with his whole hoſt to the Town, where he found certain *Jews* without, that had fled, becauſe of the rage of the civil wars. When they ſaw *Titus*, they came and beſought him to enter the Town, and deliver them from the cruelty of the Seditious, and they would be his ſervants, for theſe wars had made them almoſt weary of their lives. Yet *Titus* gave little credit to their tale, although they uſed many words to perſwade him that it was true. For he remembred that within three dayes afore, he ſaw the *Jews* fight againſt him eagerly, all with one accord, ſo earneſtly one reſcuing and defending another, that no diſcord appeared to be amongſt them: Wherefore he would not truſt their words, in that they required ſuccour, and offered to yield. And as they were thus debating the matter, ſuddenly they heard an uprore in the Town, and wonderful hurly burly; ſome crying, Open the gates, & let *Titus* come in, other cryed, Shut the gates, and let not the *Romans* come in. Then certain upon the walls called to the *Romans*, ſpeedily to come unto the Town, and they would then open the gates, that they might enter in; requeſting the *Romans* to deliver them from the tyranny of the Seditious, leſt (ſay they) we ſhould be all ſlain by the hands of theſe ravinous, and cruel Seditious perſons. The *Romans* therefore ran to the gates, and when they

they approached nigh to the walls, and were come within danger, the *Jews* hurled ſtones from the walls, and ſhot arrows at them, ſlaying very many of the *Romans*. The other *Jews* alſo that were without the Town, and had beſought *Titus* to deliver them from the hands of the Seditious, began again to aſſail the *Romans* that were gone to the walls, with much force, that many of them they ſlew, the reſidue they put to flight, and the *Jews* followed the chaſe almoſt to *Ajelona*.

Then the *Jews* mockt and flouted the *Romans*, calling them freſh-water ſouldiers, men of no experience, and innocent fools, that never ſaw the trains of war before; clapping alſo their targets, and ſhaking their ſwords againſt them in mockage. The *Roman* Captains ſeeing theſe things, they took great diſdain at the matter, and in great ire would have turned back upon the *Jews* again, had not *Titus* cauſed the retreat to be ſounded. Upon this, *Titus* aſſembled all his Counſellours, Captains, and Souldiers together, and ſaid unto them in this wiſe. I have a ſufficient trial, and underſtand well enough your valiantneſſe and courage (moſt worthy men and ſouldiers) which far paſſeth the ſtrength and man-hood of all other Nations, and not only in this moſt excellent vertue do ye excell, but alſo in knowledge and ſleights of war, in wiſdom and forecaſt ye have been chief of all other; Now therefore, brethren and friends, I marvel not ſo greatly at the

the *Jews* ſubtilty and craft in their ſwearing to you, for the perſwading of a thing, and after keep not their oath: but this ſeemeth wonderful unto me, that ye ſuffer your ſelves ſtill to be deceived of them, and to be ſlain by their wiles. For all the wit ye have, could not deliver you out of their ſnares, but now yet again the third time ye have approached the walls, and this is the third time ye have been put to the foyl for your labours. And all this cometh, becauſe ye will not be ruled by me, but tranſgreſſe your General and Lords commandment. But now, my Brethren, take heed what ye do hereafter, it becometh you not to diſobey my words, which ye have done often times. Do you not remember a certain Nobleman of our Country, in the wars of *Auguſtus Cæſar* againſt the *Perſians*, how he put his own ſon to death becauſe that contrary to his Fathers commandment (who was grand Captain of the Army under *Auguſtus*) he had fought with his enemies, yea although he killed three *Perſians*. But what ſpeak I of once? Ye have oftentimes ſet light by my commandments, skirmiſhing daily with the *Jews*, and that without all diſcretion, raſhly and out of order: whereby you may gather, your enterpriſes have no good ſucceſſe. If you continue theſe manners, it ſhall redound unto your own diſhonours. Wherefore it were better for you to leave off theſe doings, and lay away your pride, contumacy, and ſtubbornneſſe: which if ye do, things ſhall be in better ſafegard.

Much more ſpake *Titus* to his men, rebuking them ſharply, not mentioned here, but declared at large in the Volume that we writ unto the *Romans*. When he had ſaid theſe words, his Princes and Captains fell every one proſtrate to the earth, and beſought pardon of him for their raſhneſſe, in that they had ſo unadviſedly, and without order againſt his mind, encountred with the *Jews*.

Then *Titus* taking pity of them, pardoned them, requeſting them to beware hereafter that they commit nothing againſt his commandment, neither in word nor deed, and ſo doing, they ſhould have his favour, and avoid his diſpleaſure, and danger of death for the contrary; but if they refuſed to do it, he would not ſpare any man whatſoever he were that ſhould tranſgreſs his commandment, but put him to death, and give his body to be eaten of the fowls of the air. They anſwered with one voice, We are content with theſe conditions, and will do whatſoever thou ſhalt command us.

After this, *Titus* conſidering how earneſtly the *Jeruſolemites* were ſet one againſt another, how they were become ſuch cruel enemies, that each of them conſpired others death, he cauſed the pits, ciſterns, and trenches that were about *Jeruſalem*, to be damn'd up, and ſtopt with earth, that the wayes might be levelled for his Army. This done, he encampt himſelf nearer the walls. Againſt which attempt the *Jews* iſſued not out of the City after their accuſtomed

cuſtomed manner, to put them back from the walls. For *Schimeon* was otherwiſe buſied, he had entertained ten thouſand men of the beſt of the Seditious *Jews*, and joyned himſelf to *Jacob* the *Edomite*, Captain of nine thouſand *Edomites*, with whom he had made a conſpiracy, utterly to deſtroy Captain *Jehochanan*. And ſetting upon him, they compelled him to flee into the court of the Temple, where he remained in the gate of the entrance of the Temple, with eight thouſand and four hundred good men of war, all well appointed in jacks.

Eleazar alſo was againſt him, and joyned with *Schimeon*, becoming an enemy to him that before had ſaved his life, and ſo they both together aſſailed *Jehochanan*, neglecting the defence of the Town. By this means the *Romans* encamped themſelves about the walls at their pleaſure, raiſing Towers, and caſting Trenches to plant their battering-Rams to beat down the walls.

The common people of the *Jews*, that were under the rule and Government of the three Seditious Captains, namely *Schimeon*, *Eleazar*, and *Jehochanan*, (which although they were ill enough all, yet the tyranny of *Jehochanan* far paſſed *Schimeon*, and *Schimeon* was far worſe than *Eleazar*, though *Eleazar* was the head Authour and firſt beginner of ſedition in all *Iſrael*,) were amongſt them as ſheep ready to be killed. For the foreſaid ſeditious Captains, ſlew the people at their pleaſure, and divided

them into bands, casting lots upon them Who should have which; so that one had anothers men, and another man his. And this did they not only with their own men, but also with all the rest of the people, in such wise, that when the *Romans* made any assault, then joyned they together as one man to resist the *Romans*; to whom when they had given a repulse, then would they return to their civil wars, and fall together by the ears among themselves.

Extreme and dreadful was the civil conflict at that season, between the foresaid Captains, and so sore, that the blood streamed down the channel out of the gates of *Jerusalem*, like as a brook that runneth out of a fountain and welspring. The *Romans* seeing it, were moved with much pity, so that they wept bitterly. But *Joseph* that was among them was stricken with so great heavinesse, that he burst out into a sorrowful lamentation, lifting up his woeful voice in this wise.

Alas, alas, Jerusalem, *the city of the great King, How shall I now call thee at this day? or what name shall I give thee? Sometimes thou wast called* Jebus *of* Jebusæus, *that builded thee first in all this Land. After that thy name was* Zedek, *that is, Justice; whereupon King* Jehoram *was called* Melchizedek, *for he was a righteous King, and because he reigned in thee with justice, therefore was thy name* Zedek: *Then righteousnesse had abiding in thee, and thy bright star that shined in thee was* Zedek. *Moreover*

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in his time waſt thou called Schalem, *as the Scripture witneſſeth, and* Melchizedek *King of* Schalem; *and that becauſe the equitie of the people that dwelt in thee was then fulfilled. For at that time* Abraham *our father of worthie memorie, fell to worſhip God in thee, and to take thee to his inheritance, to plant in thee the root of good works: Whereupon the Tabernacle of God remaineth in thee to this day, as it was revealed unto the ſame our father* Abraham; *In thee* (ſay I) *is the Sanctuarie of the Lord. For in that place did* Abraham *bind his onlie ſon upon the top of one of the hills that is called Mount* Moriah, *holie and hallowed; and therefore art thou called* Jeruſalem, *becauſe our father* Abraham (of famous memory) *called the place of the Sanctuarie* Adonajureth, *The Lord ſhall ſee; then thy late name being* Schalem, *this joyned to it, made it* Jieruſhalem. *For the Lord God ſhall behold the place of thy Sanctuarie, at what time it ſhall be* Schalem, *that is, pure, uncorrupt, without black, or ſpot; but whenſoever it is polluted or defiled, as it is at this day, then will he turn away his face from it.*

Furthermore, thou art called Jeruſhalem *therefore, becauſe that whoſo underſtands the dignitie, and worthineſs of the place wherein thy Sanctuarie is, ſhall bid the Angels of heaven to teach in it the doctrines of the holy Ghoſt, and the ſpirit of wiſdom and underſtanding, wherewith little children, and the unlearned in thy Land, may be made wiſe. He alſo that miniſtereth in the Temple, had on a garment of four colours, Scarlet, Violet, Byſſe,*

and Purple. Scarlet in reſpect of the heavens that be above the firmament. Violet and Byſſe colours (which he made of flax) becauſe of the earth of which they came. Finally Purple, in reſpect of the ſea where Purple is gotten.

Therefore when as the Prieſt came into the Temple to miniſter, apparelled in theſe four colours, he ſaid before the Almighty God; I am come to preſent my ſelf here in thy ſight (O Lord of the world) in four kinds of colours, that repreſent the parts of thy world, and in ſuch wiſe do I appear before thee, as though I ſhould bring all the whole world into thy ſight: Moreover, the aforeſaid apparel was garniſhed with pure gold, and precious ſtones, after the likeneſſe of the Tribes of the ſons of Jacob, *who was called* Iſrael; *that in that garment, he might have the ſoveraignty before the Angels that be above, and by them prevail to bring the vertue of the holy Ghoſt; by the which they ſhould obtain wiſdom that dwell in thee, and proſper in their ſtudy, and faith, that they might have wiſdom and underſtanding together: His loyns alſo were girded with linnen flops, wherewith he covered his ſecret parts (for it becometh Prieſts moſt of all other perſons to be ſhamefac'd and baſhful) eſpecially when he ſhould miniſter in the two Sanctuaries, the outer, and the inner, which is the* Sanctum Sanctorum, *or holieſt of all. In the outer, the Prieſts miniſter as the High Prieſt commandeth them: but in the inner, that is the* Sanctum Sanctorum, *entreth no man ſave the High Prieſt only, and that but once a year. For in it was the Ark of the Covenant*

nant of the Lord, in which were laid up the two Tables of the Covenant that God made with the people in Mount Sinai. There is alſo the Rod of Aaron, that flouriſhed and brought forth leaves. All theſe were in the Temple whiles it was yet ſtanding. Over againſt the Sanctuarie, were fourteen ſtairs or ſteps, upon the which appeared the miracle to King Ceskiahu.

And thou Jeruſalem at that time waſt ſtronger than other Cities, Lady of Provinces; for great Kings and Princes builded thee. King Herod much exalted thee, raiſing thy walls high; and beſides that alſo, defended thee with other walls, that he named Antochia, of Antochias a Roman, who gave liberally much monie toward the repairing of the ruines and decayes that were in thee. How cometh it to paſſe therefore that thou art brought thus low? and the Gentiles have the rule over thee now, and beſiege thee, raſing thee, and caſting thee down? yea, they are now in the midſt of thee. Wo be to us for our ſins: for, the heavineſſe of thy ſtrength is duſhed, thy Sanctuarie is troden under foot, and made a ſink of the blood of ſlain perſons. Drink now off thy cup (O Jeruſalem) with thy Daughter Sion, drink I ſay, the cup of vexation and grief together with her, for yet the time ſhall come, that viſions ſhall be revealed, and redemption alſo it ſelf, that thy Children ſhall return to their Coaſts, with the health of their Redeemer. Then ſhall be the time of friendſhip, and then ſhalt thou drink the cup of health and conſolation.

After that, *Titus* went to view what way he might beſt aſſault the City, and as he deviſed with himſelf, he eſpied a plain on that ſide where the Sepulcher of *Jehochanan* the high Prieſt was. Where he ſtayed a while, and ſent one of his Captains that were there with him, called *Nicanor*, to parly with the *Jews*, that were upon the walls, to move them to peace, willing him to ſay thus unto them; Friends, my Lord *Titus* is deſirous to ſpare you, and to make a League with you, that you might be at quiet, and out of this danger of deſtruction; and if you be ſo diſpoſed to conſent thereunto, *Titus* ſhall make a League with you before it be yet night. *Nicanor* went and ſpake with the people in ſuch wiſe, as *Titus* had willed him. The *Jews* gave him no word of anſwer, but held their peace; wherefore *Nicanor* ſpake to them again, and as he was talking to them, one from the walls ſhot him with an arrow, and killed him. Whereat *Titus* was exceeding wroth, that they ſhould ſhoot at his Captain offering them peace, and his death grieved him marvellouſly: Wherefore he commanded Ladders, Brakes, Slings, battering-Rams, and other Engins of War, to be brought to aſſault the Town. So the ſouldiers brought a battering Ram to batter the walls, and planted it upon a Mount accordingly.

The *Jews*, ſeeing that, were ſore afraid; wherefore the three Seditious Captains joyned themſelves in friendſhip, and forthwith opening

opening the gates, iſſued out, and beat the *Romans* from their Pieces and Engins, that were now ready addreſſed, ſetting fire on the Ram, ſlings, and all the other engins, a few excepted, which *Titus* and his men ſaved from the fire.

In this conflict, the men of *Alexandria* that ſerved *Titus*, behaved themſelves like tall fellows, in the reſcuing of the ſlings from the *Jews*; yet the *Jews* prevailed, and got the upper hand of them, till *Titus* came with a ſtrong power of choiſe men to ſuccour the *Alexanderians*, where twelve of the ſtouteſt *Jews* were ſlain.

In the ſame skirmiſh *Jehochanan* a Captain of the *Edomites* that came to aid the *Jews*, was ſlain by an *Arabian* that came behinde him, and ſhot him with an arrow, whiles he was talking with the *Romans* that intreated him to come to them: For whom the *Edomites* mourned and lamented ſore, for he was a good man of war. The next night certain of the Seditious, chiefly of *Jehochanans* and *Schimeons* company, iſſued out, and came to the three woodden Towers that *Titus* had erected before the walls, to view out of them the Town, and to ſee what the *Jews* did: within which, were placed, and without alſo, a ſtrong party of able ſouldiers for their defence; Upon thoſe without fell the *Jews*, and ſlew many; the other fled to *Titus* Camp. The *Romans* that were in the Towers, knowing nothing of the matter, and truſting to them that were

were ſet about the Towers for their ſafe-gard, ſlept all the night: After the *Jews* had thus ſlain the *Romans* watch, and put them to flight, they came to the Towers with ſaws, and cut the feet aſunder, ſo that they fell ſuddenly together with them that were within, which were very many, and ſlue them every one; *Titus* hearing the alarum, and the craſhing of the falling of the Towers, was ſore afraid, and all the whole Army; and not knowing what the matter was they durſt not ſtir toward it, ſo the *Jews* returned ſafe into the Town.

On the morrow, *Titus* brought his whole power to the walls, and while the *Jews* were at contention in the Town, he addreſſed another Ram, wherewith he ſuddenly ſtruck the outer wall, and battered it through: whereupon the people that warded that wall, were forc'd to withdraw themſelves within the ſafe-gard of the ſecond wall. Then *Titus* commanded his ſouldiers to raze to the ground that wall that he had pierced, and to carry away the ſtones thereof, that there ſhould be no let nor hinderance to his men; This was the moſt ſubſtantiall and ſtrongeſt wall of all, thicker than both the other, and was builded by *Herod*: The *Romans* labouring earneſtly in the defacing of the outer wall, were ſlain in great number by the *Jews* from the middle wall, before they could finiſh their purpoſe. The chief of the *Jews* perceiving that *Titus* had not only taken, but alſo quite pulled down the utter wall, and how

how there was now but two walls left about the Town, it went to their hearts, and made them look about them: Therefore the Seditious began now earneſtly to think of unity, and concord among themſelves, ſo that they divided the Town amongſt them into three wards. *Jehochanan* was appointed to that ward that is on the North part of the Temple, beſide the *Antochia*; that part of the Town that was toward the Tomb of *Jehochanan* the high Prieſt, was aſſigned to *Schimeon*; to *Eleazar* was committed the keeping of the wall. Theſe exhorting one another to play the men, did valiantly reſiſt the *Romans*, ſo that the conflicts then began to be ſore and hard. The *Romans* for their renown and fame, laid on ſtoutly, and the *Jews* again ſtuck ſtiffely to their defence, ſeeing their end at hand if they were ſlack. *Titus* now and then exhorting his ſouldiers to play the men, promiſing them that would valiantly make any enterpriſe upon the *Jews*, abundance of gold and ſilver, and much honour withall. Then ſtept forth one of his ſouldiers named *Longinus*, and put himſelf amongſt the routs of the *Jews*, that were iſſued out of the Town, where he ſlew a couple of the chief of them, and preſently recovered himſelf again within the array of the *Romans*; but the *Jews* ſhrunk not from the *Romans*, for they were in a fervent rage and wonderfull diſdain; and to further their courage, *Schimeon* came to his men, and cryed unto them with a loud voyce ſaying; For

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the reverence of God (friends) flee not this day; whosoever doth flee, let him be sure he shall dye for it, and his house be destroyed.

Titus also admonished his to keep their array, and not to give back to *Schimeon*. Then went he himself to that part of the Town where *Jehochanans* ward was; there he caused a battering Ram to be planted, and bent against the wall, (for there was a very large Plain.) There was at that time in *Jerusalem* one called *Kantor*, who got to him a company of the Seditious, and shot from the walls into the *Romans* Army, where he slew very many, and compelled the rest to retire. This *Kantor*, with nine other tall fellows, whereof he was the *Decurion*, defended one part of the Town: Now as the *Romans* bended the Ram to batter the wall, *Kantor* cryed unto *Titus*, I beseech thee, my Lord *Titus*, be mercifull unto this most famous City, that is almost beaten down already, do not deface it utterly, but take pitty of the Sanctuary that is in it, and destroy not the habitation of the Lord God: *Titus* at his request commanded his men to stay, and to leave off battering the wall; Then said he to *Kantor*, Come forth hither to me, and thou shalt save thy self, I will pardon thee, thou shalt not be destroyed; *Kantor* answered, I will see if I can perswade these my fellows to come with me. But he did it upon colour, for none other cause than craftily to trifle out time, whereby he might cause *Titus* to leave off the assault for a while; So he spake unto his fellows

lows which knew his mind, that the *Romans* might hear, Let us go down and flee to the *Roman* Army; Then they drew out their ſwords as though they would kill him, and ſtriking upon his harneſs, he fell down to the ground in the ſight of the *Romans*, which were ignorant of his deceit. Then one of the *Romans* let flye an arrow, that wounded *Kantor* upon the face, and glauncing from him, ſlew another that ſtood by him: Then *Kantor* cryed out, What do ye? will ye ſhoot at us that deſire to be at peace with you, which ye granted your ſelves, and now will break your promiſe that ye made unto us? Is this the reward, my Lord *Titus*, that thou rendereſt me, for going about to flee unto thee, that thy ſouldiers ſhould ſhoot at me, hearing me require conditions of peace? Now therefore, my Lord, may it pleaſe thee to ſend hither ſome man of honour, to whom I may come down and receive aſſurance of thy promiſe, to be as one of thine own men: *Titus* thinking he meant good faith, ſpake unto *Joſeph*, willing him to go and make peace with the *Jews* in his name, then to bring him unto him, that he might find ſafe-gard of his life, from the common deſtruction; *Joſeph* anſwerd, Why wilt thou ſend me? What have I offended thee? Have I not ever done thee true and faithfull ſervice? Therefore if thou bear me any good will or favour, ſend me not unto him whom I cannot truſt. For *Joſeph* miſtruſted ſome ſubtilty, knowing *Kantor* afore. So *Titus* ſent

ſent one Captain *Jiarus*, who ſaid unto *Kantor*, Come down and let us go together to *Ceſars* ſon.

Kantor deſired him to hold abroad his cloak lap, that he might hurl him down his money that he had there, (leſt the *Jews* perceiving it, would take it from him) and then he would come down. And as *Jiarus* held up his lap to receive the money that *Kantor* ſpake of, *Kantor* with all his might caſt down a great ſtone, which *Jiarus* eſpying, lept aſide and avoided: but it lighted upon one of his fellows, and ſlew him. *Titus* was wonderfull wroth at this, and forthwith planted yet another Ram againſt the wall, and at length laid it flat upon the ground.

Then commanded *Titus* to make fires about the Wall, where the *Jews* ſhould think to eſcape; *Kantor* ſeeing that, would have fled, and as he made haſte to eſcape the fires, the weight of his armour bare him down into the fire, and there he died, more deſirous of death than life.

Then entred the *Romans* within the ſecond wall, againſt whom the Seditious iſſued, and fought with ſuch vehement force that they prevailed againſt their enemies, ſlue many of the *Romans*, and forced the reſt to retire unto the firſt wall that they had beaten down afore.

In this skirmiſh *Titus* himſelf took a bow, and ſhot at the *Jews* in ſuch wiſe, that not one of his arrows were ſpent in vain, but that it did

did ſome annoyance unto the *Jews*. The *Jews* notwithſtanding gave them the repulſe from the Town, and they were not able to make their party good with them. Within four daies after, came unto *Titus* a new ſupply of ſouldiers out of all quarters for ayd to the *Romans*, by whoſe help they prevailed againſt the *Jews*, at ſuch time as they iſſued out of the Town, and conſtrained them to withdraw themſelves within the walls.

Yet *Titus* pittying the miſerable ſtate of the City, Temple, and People of the Lord, at that time commanded his people to withdraw themſelves from the walls, and to leave off the aſſault for a while, that he might offer peace to the *Jews*, to ſee if they would now be content to ſubmit themſelves unto the *Romans*, to have quietneſs and reſt without danger of deſtruction. Wherefore he gave them truce for five daies: and upon the fift day he came to the gate of the City, where he ſtraightway eſpyed *Schimeon* and *Jehochanan* together preparing fire to deſtroy the *Romans* Engins of war: for all the *Jews* had agreed together with one mind, ſtill to withſtand the *Romans*. Wherefore *Titus* perceiving the *Jews* to be ſo deſperately bent that they had even vowed their lives to death, he began to offer and propoſe unto them conditions of peace, and ſharply to reprove and blame their obſtinate ſtubborneſs: ſaying, I have now won two of your walls, and ye have but one left. Therefore, if ye will

will continue ſtill in this ſelf-willed frowardneſs, what will ye do (moſt miſerable creatures) when as I ſhall gain alſo the third wall, and quite deſtroy your City, pulling down your Temple and all? Why do ye not rather favour and ſpare your own lives, your wives and children? But the *Jews*, ſet upon a ſullen obſtinacy, would in no wiſe hear *Titus* ſpeak.

Therefore *Titus* ſent *Joſeph* to declare his mind unto them in Hebrew, that they might ſafely credit his promiſes, and the peace that was offered. *Joſeph* therefore went and ſtood over againſt the gate, keeping himſelf aloof off, for he was afraid to come nigh the wall, knowing that the people hated him, becauſe he had yielded himſelf to the *Romans*; He called therefore unto them aloud: Hearken all ye *Hebrews* and *Jews*, I will declare unto you that which ſhall be to your commodity; Then the people gave ear unto *Joſeph*, who ſpake unto them in this wiſe.

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Oration of Joſephus *to the*

Citizens of Jeruſalem.

'YOu ſhould ere this (good people of *Jeruſalem*) have fought ſo earneſtly, whiles your Cities were yet ſtanding, and your Land repleniſhed with people, ere ever this miſchief had lighted upon you: Now that with murthers and ſlaughters amongſt your ſelves having deſtroyed one another, and polluted the Temple of the Sanctuary with the blood of the murthered, and not ſpared your own lives, you are become few in number, a ſmall ſort of you left, What hope have you to prevail? Again, you have provoked a valiant Nation, which is ruler over all people, and hath ſubdued all other Lands, which alſo hath thoſe Nations in ſubjection under him, which ſometimes reigned over you; beſides this, you wage battell with the *Romans* without all diſcretion and wiſdom, without any remorſe of this famous City, without any regard

'gard of the Sanctuary of the Lord, without 'apy compaſſion of your own lives. Neither 'yet do ye forſake your purpoſe, for I per-'ceive you continue in this ſelf-will to with-'ſtand the *Romans* ſtill, which is nothing elſe 'than to ſpread abroad this calamity further, 'both on the people of God, and on his holy 'Temple. Albeit, I am not afraid only for this 'holy Temple, and moſt renowned City, leſt it 'ſhould be razed and deſtroyed, but for the 'Sacrifices and burnt offerings, leſt they ſhould 'ceaſe, as the daily ſacrifice is ceaſed; And 'why? becauſe we have ſinned againſt our Lord 'God. Wherefore is his ſhaddow departed from 'us; Becauſe that in this ſame Temple we have 'kept wars, making it an habitation for the 'wicked, a tabernacle of ſeditious perſons: yea, 'even the Miniſters and Holy men of God have 'ye murthered, and within the walls of the 'Temple have ye ſhed innocent blood without 'meaſure. See now (dear brethren,) and mark 'what Ordnance, what Engins, what Inſtruments 'of deſtruction, are prepared to beat down the 'Temple, the fire is already kindled to ſet a fire 'the Sanctuary, and loe, even your very ene-'mies are ſo pitifull of your Temple, that they 'would not have it defaced.

'But you (dear brethren and friends) why 'are ye led with no remorſe of your ſelves, 'that your enemies may once remove from 'you theſe Engins of war? What have you 'now left to truſt unto, when as two of your walls

'walls are already battered down, and one 'only remaineth? You will say peradventure, 'we put not our trust in our walls, but in our 'God: Are ye not aware that your God hath 'long agone given you over, and hath turned 'him to your enemies, because they have with 'greater honour and reverence worshiped his 'name, than we which rebelliously are fallen 'away from him? Wherefore God assisteth not 'us, but our enemies: insomuch, that except 'it be in such countries, whereas either for ex-'treme cold of the one side, or exceeding heat 'on the other, no man is able to abide, all 'Lands, all Nations are under their Dominion. 'Tell me, I pray you, what hope have you, 'seeing God hath made them a terrour unto 'all Nations upon the earth, who serveth 'them? Why will not you obey them, that 'you may live and not perish? Do ye not 'consider it is come to their turn to rule over 'all, that God hath committed Dominion 'unto them, and ayded them with his assi-'stance?

'Remember you not how God in times past 'aided the *Egyptians*, insomuch that they ob-'tained the dominion over all the whole world? 'but afterward departed from them, and assi-'sted you to get the Soveraignty over other 'Nations: After that forsook you again, and 'gave the Empire to the *Chaldeans*, *Assyrians*, 'and *Persians*, which reigned far and wide over 'many countries: Now also hath he given them

'over, and helpeth the *Romans* theſe many 'years, ſo that they bear rule over all. If 'you will object and ſay, To what intent ſhould 'God give the dominion unto the *Romans*, or 'other Nations over the world, and over his 'inheritance and people alſo, which is an holy 'people, a peculiar and ſpecial Nation of all the 'earth? Should ye not be aſhamed to ſay this? 'With what diſcretion can you wonder at this, 'knowing that all mankind one or other, are 'the handy-work of God, who exalteth whom 'he liſt, and whom he liſteth he thruſteth down? 'Ye ſay, Ye be the children of God, and his 'proper poſſeſſion, and ye aſpire to the Sove-'raignty; therefore it cannot be that God ſhould 'determine any thing upon you by chance, for-'tune, or ſudden anger and diſpleaſure. I grant: 'But wot ye what? The ſhadow or protection 'of the Lord hath forſaken you, becauſe of 'your ſins and tranſgreſſions againſt the Ten-'ple and his holy miniſters. How can you ſtay 'upon his help, when as he hath withdrawn his 'loving countenance from you, and your ſins 'have made a divorce between you and him? O 'my dear children and brethren, let never this 'imagination enter into your hearts, for it ſhall 'nothing avail you! Why will you, my dear 'brethren and friends, make war upon the *Ro-'mans*, when as they are Lords over Nations, 'and pierced the ſtreets of *India*, and all the 'Iſles of the Sea, even to the great Ocean-Sea; 'and from thence to all the parts of the Eaſt,

'whoſe

'whoſe dominion extendeth to the extream 'parts of the earth? Yea even to *Britain*, which 'is environed on every ſide with ſeas, whoſe 'people are huge like Giants, of a big ſtature, 'and of mighty courage, moſt expert archers, 'and valiant ſouldiers in battel; To whom when 'the Captain of the *Romans* came, they gave 'him the repulſe, and would not be ſubdued; 'but when the Princes of the *Romans* came, they 'brought them into ſubjection and ſervitude 'under the *Romans*.

'But you ſay (my brethren and friends) 'you will rather all dye, than ſerve the Prince 'of the *Gentiles*, and that death is better for 'you than life, to be driven to ſee with your 'eyes, the calamities of the ſanctuary of the 'people of God. Search the Hiſtories and Chro-'nicles from the time of your Anceſtours; When 'was there any time wherein you were free from 'the yoak of the *Gentiles*? Do you not know 'that *Jacob* our father of worthy memory, who 'was alwaies with God, took his journey into '*Egypt*, to be a ſtranger in a ſtrange land amongſt 'a proud kind of people, leſt he, his children, 'houſhold, and cattell, ſhould periſh with hun-'ger? There he had with him his twelve ſons 'which he had begotten, and dwelt there alſo 'with his ſmall family, for fear of the grievous 'famine that was at that time. Remember you 'not, when that *Judas* with his brethren went 'down into *Egypt*, how *Joſeph* was moved as 'a ſtranger, to pick a quarrel againſt his bre-

'thren to bring them into bondage, bearing 'yet in his mind what injury they had done 'unto him? Wherefore ſome of them he caſt 'in priſon, and hanged them at his pleaſure 'with crafty accuſations; eſpecially *Judas*, who 'was the chief amongſt them, of whom all the '*Jews* took their name, who if he had been ſo 'diſpoſed, had been able to lay *Joſeph* at his 'foot a thouſand times, not knowing him to 'be *Joſeph*: Wherefore when he was ſo rough-'ly and ſo ſharply taunted of him, he might 'have killed him in his rage: for he was a ve-'ry Bold man, and a hardy, and of a very Noble 'courage, who ſurely would not have coun-'ted it nothing to have ſlain the *Egyptian*, and 'many more of them. Notwithſtanding he did 'not ſo, but contrary ſubmitting himſelf un-'der the yoak of *Joſeph*, called him his Lord 'and good Maſter; and ſuppoſing him to be 'ſome *Egyptian*, he humbled himſelf before 'him, to obtain his petition, and to get Corn, 'leaſt his father, his brethren, and their family 'ſhould die for hunger.

'What ſhould I ſay of *Joſeph*, ſo beautifull, 'ſo wiſe, and witty a man? Was not he fain to 'ſerve in *Pharaohs* houſe; wherein although 'his wiſdom was well known, inſomuch that '*Pharaoh* ſet more by him, than by all the No-'ble men that were then alive; He was alſo cal-'led Lord, great Maſter, and *Pharaohs* Father; 'Nevertheleſs he humbly beſought *Pharaoh*, 'that he might ſuſtain his Father and Brethren

with

'with bread, knowing at that time the dominion belonged unto *Pharaoh* and his people, 'being given them of God. And although *Joseph* had list to return into the Land of *Canaan*, with all his fathers whole houshold 'without *Pharaohs* leave; no man could have 'letted him to do it, for he bare the greatest 'rule at that time in *Egypt*, yet he did not so. '*Benjamin* also was likened to a ravening wolfe 'for his fierceness, when he was fetched again 'by force of *Josephs* steward, faining a lye upon him: how chanced he did not kill him? 'Or else when he alone pursued *Benjamin* and 'his other brethren; could not he if he had list 'have slain the man, and buried him, so that 'the matter should never have come to light? 'Notwithstanding they did nothing so, nor so: 'but *Judas* wisely weighing the exaltations, and 'directions, the promotions, and disgraces, 'with the common courses of the world, returned again with his brethren into the City, 'went to *Joseph* and besought him, untill his 'bowels were moved to pity, and he was known 'of his brethren.

'All these things doth the most holy law of 'the Lord rehearse unto us, and putteth us 'in mind of, for this intent, that we may 'learn to bear for necessities sake, the yoak 'of him that hath the preheminence and 'rule for his time. Neither let any judge 'or think that *Joseph* offended God, in that 'he submitted himself under the yoak of *Pha-*

'*raoh*; for it is no ſhame for a wiſe man to 'crouch unto him, whoſe help he ſtandeth in 'need of, whatſoever it be, much more if he 'be a King, or a Lord; know ye not that our 'fathers were in bondage to King *Pharaoh* in '*Egypt*? But after the Lord remembred the 'covenant that he made with our fathers, and 'had determined to lead them out of *Egypt*; he 'ſent *Moſes* our maſter of famous memory, 'his Angel, his choſen, who knew the Lord 'to be with him, whereby he was able to de-'ſtroy whoſoever did riſe againſt him: Ne-'vertheleſs when he came to *Pharaohs* pre-'ſence, who then bare rule in *Egypt*, he ſhew-'ed not himſelfe in armes, but rather with 'thunder and hail, that *Pharaoh* might well 'perceive and know God was the Lord. But 'at what time as *Pharaoh* oppreſſed the *Iſrae-'lites* too ſore, our maſter *Moſes* (by Gods 'help) brought them out of *Egypt*, with a 'ſtrong hand and ſtretched forth arm, againſt 'the *Egyptians*, whom he puniſhed with con-'tinuall plagues; by that means delivering 'the *Iſraelites* out of the hands of their Lords 'and Maſters, and bringing them to the mount 'of God, made them heirs full of all good-'neſs; that is to ſay, of the moſt holy law of 'God.

'And after *Joſhua* had ſubdued the holy land 'to the *Iſraelites*, and that they inhabited it, 'there chanced unto our fathers, times of ad-'verſities, as is mentioned in the books of the

'Prophets,

'Prophets, ſo that they were conſtrained to 'ſerve the King of *Aſhur* a long ſeaſon, and the 'Kings of *Perſia*; To the *Chaldees* alſo were 'we in bondage, although not very grievous, 'but tolerable. Moreover with other Kings of 'the Gentiles we had wars, and ſometimes we 'were put to foils, ſometimes we had the up-'per-hand.

'Now therefore, my brethren, tell me, What 'ſhame were it to you, if ye were ſubject unto 'the *Romans*? Or what are you to be compa-'red to other Nations that be under their Do-'minion? Do you not ſee that the *Romans* 'reign over your enemies, and bear rule over 'them that ſometimes were your Maſters, and 'hate us? Were it not reaſon that you ſhould 'love them, which have brought down your 'enemies, and revenged you of them? Which 'notwithſtanding you have nothing at all 'done, but rather have hated them, as men 'void of all perceivance, without weighing 'and conſidering, that ſince the time you were 'under them, ye have alwayes lived in much 'peace. And I my ſelf, when I withſtood the '*Romans* in *Galilee*, knew very well that I 'ſhould be overcome at length, but I could do 'nothing becauſe of the ſeditious perſons that 'were with me, which would in no wiſe follow 'my counſel: Yea, it ſtood me in hand to have 'a care of mine own perſon, that I were not 'killed of them, after I had once counſelled 'and moved them to give up the Town. Where-

'fore

'fore seeing the matter stood so, and God 'knew my heart, I thought best to fight against 'the *Romans* as I might, and when occasion ser- 'ved to escape to the *Romans*, to take it. Fur- 'ther, when I was in the Cave with my forty 'companions, I had been lost and perished, had 'not God given me counsel, making me a way 'to escape and save my life. For they had al- 'most slain me, because I gave them counsel to 'yield themselves to the *Romans*, and obey 'them. For I saw this was the time of the *Ro- 'mans* to bear rule, and that God had appointed 'them to be Lords over all Nations. For this is 'his manner, like as above he hath made some 'to be rulers over othersome; even so be- 'neath also he hath set Rulers over the Kings 'of the Earth. Who can controll him that 'is stronger then he? The *Romans* at this pre- 'sent, have the Dominion over all Lands and 'People, over the *Egyptians*, *Assyrians*, *Persi- 'ans*, and *Chaldees*, (to every one of these you 'have been in bondage) and over other Nati- 'ons also, which nevertheless do till their 'ground, sowe, mowe, plant, and gather in their 'fruits: and who hath the profit of these goods 'and labour but the *Romans*? who whiles the 'other toyl and travel, do live in peace and rest 'themselves.

'Wherefore mark this also my brethren, 'the Kings of *Macedonia* once had the rule 'of the whole World, specially in the time 'of *Alexander* of *Macedonia*, but at this

'day

'day their Empire is taken from them, and 'they are become ſubjects to the *Romans*. 'They when the *Romans* firſt ſet upon them, 'were very haughty and ſtubborn, determining 'to reſiſt the *Romans*: notwithſtanding they 'were overcome of the *Romans*, and are un-'der their ſubjection at this day. What ſhould 'I ſpeak of the people of the *Philiſtines*, which 'heretofore alwayes have vexed and annoyed 'you? Doth not the meaneſt amongſt all 'the Princes of the *Romans* bear rule over 'them?

'What hope then have you to eſcape, when 'ye know the *Philiſtines* were ever ſtronger 'than you, and you were oftentimes overcome 'of them? As for example, *Saul* your King was 'ſlain by them. But you will ſay, *David* the an-'nointed of the Lord of *Iſrael*, pulled them 'down, and brought them into ſubjection. 'Wote ye what? then God looked upon you 'with a favourable countenance, and fought 'your battels Himſelf: but at this day, He is in 'no wiſe preſent with you, for he hath turned 'away his countenance of ſalvation from you, 'Becauſe ye have ſinned againſt him. And 'which of you can ſay, he hath intelligence 'of the ſecret of the Lord, or hath received 'any ſuch watch-word as God gave at that 'time unto *David*? *When thou ſhalt hear a ſound of mourning in the tops of Mulbery-trees, then ſhalt thou ſet forward, for then ſhall the Lord go before thy face, ſmite the Tents and*

Camps

Camps of the Philiſtines, 2 *Sam.* 5. Whoſoever
'(I ſay) hath knowledge of any ſuch token,
'let him reveal it to his neighbour, and I could
'well conſent to follow it. But ſeeing there is
'no ſuch thing, hearken unto me, my dear bre-
'thren, Come and ſerve the *Romans* in peace
'and tranquillity. It ſhall be no diſhoneſty for
'you, with the Kings of *Perſia*, to be ſubject to
'the *Romans*: they that ſometime were your
'Maſters, ſhall be now your fellows and com-
'panions. But if you will perſevere, and ſtand
'in your opinion ſtill, I will enter into this diſ-
'courſe with you: Tell me, I pray you, when
'were ever your anceſtours free, and when were
'they not entangled with the wars of the Gen-
'tiles, and the Dominion of other Nations?
'Had you not ever the victory from the time
'you came out of *Egypt*, until the reign of
'*Saul* the ſon of *Cis*? So long as the Lord was
'your King, you were in bondage to no man,
'you ſerved God as your only King. But af-
'ter that your evil and corrupt deſire ſtirred
'you to be irkſome to the Lord, and, leſt he
'ſhould reign alone, to chuſe a man to have the
'Dominion over you, according as the cuſtom
'was in other Nations (I mean *Saul* the ſon of
'*Cis*, and the other Kings every one) then
'ſerved you him, you and your ſons, and the
'chiefeſt of you became his ſervants, your
'goodlieſt daughters were made his Confe-
'ctionaries, his Cooks, and his Bakers. After
'*Saul*, reigned *David*, of worthy memory, who
'ruled

'ruled over many Nations: But he alſo brought
'you into bondage, and put divers of you to
'death, to ſatisfie his pleaſure withal. He be-
'ing dead, you ſerved *Solomon* his ſon, who no
'leſſe than the other, even as he liſted, exer-
'ciſed Dominion over you: he alſo took up
'your ſons and daughters, and made them his
'ſlaves.

'After this, ſucceeded other moſt wicked
'Kings: ſo that from that time your Country
'began to go to wrack, and he that was the
'beſt amongſt them was *Rehoboam*, which ſaid
'unto you, *My father corrected you with whips,*
'*but I will ſcourge you with Scorpions.* And ſo
'did the reſt of the Kings, which reigned af-
'ter him; very few of them pleaſed God. All
'the other wrought abomination, not one of
'them did any good, or reigned in the fear of
'the Lord.

'And in this manner remained the Empire
'long time with you, until the Kings of *Chal-*
'*dea* came and led you Captive into *Babylon*,
'where you were kept until *Cyrus* time, King
'of *Perſia*, who ſent you again into your own
'Country with a wonderful deal of gold and
'ſilver, with great honour, which was counted
'unto him for righteouſneſſe.

'After *Cyrus* death, there roſe againſt you
'the moſt wicked Kings of *Greece*, who war-
'ring upon you, gave you great overthrows,
'until God ſtirred up the ſpirits of certain
'Sage Prieſts of the ſtock of *Chaſmonani*, that
revenged

'revenged your injuries. At that time you 'were Brethren and Friends with the *Ro-* 'mans, and friendſhip grew betwixt you ma- 'ny years.

'After that, you fell from the ſtock of *Chaſ-* 'monani, which had delivered you, and choſe 'one whoſe name was *Herod*, who oppreſſed 'you grievouſly.

'After him ſucceeded *Archelaus* his ſon, he 'yet laid a ſorer yoke upon you; wherefore 'falling upon him, ye proteſted never hereaf- 'ter to ſerve the Kings of *Juda*. So going to 'the *Romans*, willingly ye ſubmitted your 'ſelves under their ſubjection, to ſerve *Augu-* 'ſtus the Emperour, who ordered you gently. 'Him you ſerved as other Nations did, and it 'was to your praiſe, becauſe ye were under a 'good Governour.

'Therefore, now my Brethren, and Chil- 'dren of my people, What mean you at this 'preſent, that you have determined to die, 'and do not rather ſpare your ſelves and your 'children? Conſider I beſeech you, the things 'that grow upon the earth, and all living crea- 'tures; beaſts, worms that creep upon the 'ground, fowls of the air, and fiſhes of the ſea; 'Do you not ſee that ever the ſtronger hath 'the Dominion over the weaker; neither is it 'any rebuke or ſhame for the weaker, to give 'place and obey that which is ſtronger: For 'the Oxe and the Goat are in awe of the Ly- 'on, the Ram and the Ewe of the Woolfe,

'the

'the Cow and the Lamb fear the Bear, 'the Goat, the Liberd, the Hawk, is a-'fraid of the Eagle, the Dove of the Hawk. 'Weigh the manner of beasts and birds amongst 'their own kind, you shall see ever the bigger 'and stronger, to be master over the lesse and 'weaker: And so in all other things, the 'stronger set themselves before the weaker al-'wayes.

'Wherefore ye mortal men, learn by me: 'Did not one God make all things, and He 'himself hath Dominion over them all? Not-'withstanding, all things are so knit together 'amongst themselves, that no one thing can 'stand without another. But he that holds 'up all things, is the Blessed God, who if he 'list, can bring them all into dust again, His 'Name be extolled for ever.

'Take example, I pray you, from the parts 'of the whole World; you shall see one part to 'be in subjection, another to bear rule. Be not 'then too stiffe-necked to pervert the natural 'courses of the World, but rather let your ele-'ction follow the causes and events of the same, 'which if you do, you shall be esteemed wise 'men.

'Now my dear Countrymen, never think it 'shame for you to serve the *Romans*; it is time 'for you now to turn to the Lord with your 'whole heart, and then you shall have the do-'minion over other Nations, according to your 'desire: this shall then come to passe, when

'you

'you follow your Lord God with all your 'ſtrength. Therefore never think that the *Ro-* 'mans, which have rule over you at this day, 'are of leſſe power than other people, that 'heretofore have had dominion over you. For 'they are a mighty Nation, their Empire and 'rule over other people they have from above, 'as I have proved to you by the ſimilitudes of 'brute beaſts, which according to nature bear 'rule one over another: Notwithſtanding, in 'mankind it ſhould never have come to paſſe, 'that the bigger ſhould ſo have dominion 'over the leſſe, unleſſe for their ſins; for the 'the which they are ſo puniſhed, that one is 'compelled to bow his neck under anothers 'yoke.

'Now therefore, my dear people, take hu- 'mility and meekneſſe unto you, never co- 'vet to alter the law of Nature, but rather 'receive my words, and follow my coun- 'ſell; Obey the *Romans*, prepared and ready 'to make league with you, according to their 'bountifulneſſe, that ye may live and do full 'well.

CHAP.

CHAP. II.

WHen *Joſeph* had ſpoken theſe things, in the hearing of the Citizens of *Jeruſalem*, they burſt out and wept, gnaſhing with their teeth, and railed at *Joſeph* over the walls, hurling ſtones and darts at him, to have killed him. Therefore when *Joſeph* ſaw they would not follow his counſel, but were ſo ſtiffe-necked, he began to rebuke them, crying unto them in this wiſe; Wo to all froward people, and ſuch as rebell againſt the Lord God! What mean ye you wretches? what have ye to leane unto, that ye are ſo ſtubborn, when nevertheleſſe the Lord is gone from you? For you are wicked people, and have ſinned againſt him. How can your ſins be purged which you have committed in the Temple of the Lord, by ſhedding of innocent blood, without all mercy? Ye are moſt guilty, for ye have fought in the Temple and Sanctuary of the Lord, ye have defiled it with dead bodies of them which ye have ſlain in the very midſt thereof. Beſides, ye have prophaned and unhallowed the Name of the Lord with making of Wars upon the Sabbath day, & upon your ſolemn and feſtival daves. Tell me now, ye froward rebels, whether did ever your forefathers prevail againſt their enemies, with ſpear and ſhield, but rather with prayer, pen-

nance, and pureneſſe of heart, wherewith they ſerved God, and again he delivered them? But you, what have you to truſt unto, when as ye are unfaithful? Your ſhelter and protection is departed from you, and your Lord God aideth your enemies, whoſe power he maintaineth to deſtroy you; if you imagine to be delivered with your ſwords and ſpeares, you are fouly deceived, whereas God would not that ye ſhould eſcape the hands of your enemies. Open your eyes, and ſee what *David* the annointed of the Lord ſaid: *For the Lord will ſave neither by ſword nor ſpear.* Call to your remembrance (ye very fools) *Abraham* your father which begot you, by what means he overcame *Pharaoh* the King of *Egypt*, who violently had taken away *Sarah* his wife from him: ſurely none other way did he obtain the victory then by prayer to the Lord, who ſtirred the ſpirit of *Pharaoh*, and put him in mind to reſtore his wife *Sarah*, clean and undefiled. *Abraham* was quiet in his bed, and at reſt from all troubles; but *Pharaoh* that great Lord and Ruler, was puniſhed in the mean ſeaſon with great plagues, becauſe of *Sarah* whom he had taken to him by violence, to deflower her, which God would not ſuffer, but rather uncovered *Pharaohs* fleſh, that he was fain to ſhew the ſecret parts of his body to Phyſitians, to ſee if they could heal them. But who can cure the infirmities which God ſends? or who knows his intents? For who knew that *Hezekiahs* biles could

could be healed with a plaiſter of figs? or *Naman* the *Syrian*'s leproſie, with the water of Jordan? or the bitter water with wormwood? Wherefore when as no man could cure *Pharaoh*, he was fain to ſpeak *Abraham* fair, and to intreat him to pray to God to take away from him his plague, and ſo by his prayer *Pharaoh* recovered.

Then *Pharaoh* apparelled *Sarah* in precious garments, gave her gifts of Gold and Silver, and precious Stones, and ſent her home honeſt, pure, and holy, to *Abraham*, living then at his own houſe. *Iſaac* when he was driven out by *Abimelech* King of the *Philiſtins*, and had with him the bond-ſervants of his fathers houſhold, to the number of 800. and 18. with whom *Abraham* had diſcomfited five Kings, beſide many other more of his family, ſo that he had been ſtrong enough to have invaded the *Philiſtines*; yet he would not do it, but with all meekneſſe and humility, he uſed himſelf towards the King of that Country. Notwithſtanding, after he was driven out of the Land, the *Philiſtines* came unto him, and entreated him, ſaying, *We perceive the Lord God is with thee, &c.* as it is written in the Scripture. What ſhall we ſay of *Jacob*, when he fled from the preſence of his brother *Eſau*, he carried nothing with him but a bare ſtaffe, wherewith he paſſed over the River *Jordan*, as it is written: *With my ſtaffe paſſed I this Jordan.* His Ammunition that he took with him for his journey, was prayer,

wherewith he made all his wars. That was it for the which God aſſiſted him, when he went away to *Laban*, and when he returned from him, when alſo he was delivered out of the hands of his brother *Eſau* who ſought to kill him. And this alſo he did by the way as he returned, when he wreſtled with a certain man that overcame him.

O Lord, Who is able to number the mercies of the Lord, and the marvels which he wrought with our fathers of worthy memory, Abraham, Iſaac, and Jacob? What ſhould I ſpeak of *Moſes* our ſhepherd, the man of God, that feared the cruelty of *Pharoah*, until he writ in the Law, that he had called the name of his ſon *Eleazar*: for he ſaid, the God of his father helped him, and delivered him out of the hands of *Pharaoh*. And when he came before *Pharaoh* to deliver *Iſrael* out of his hands, and to lead them out of *Egypt*: With what things elſe overcame he the Tyrant withal, then with prayer? Did he not overthrow the pride of *Pharaoh* and his Charmers, only with the Rod of the Lord which he had with him? Wherewith alſo he ſmote *Egypt* with ten plagues, and divided the Sea into twelve parts. And at the red Sea *Moſes* reſiſted not *Pharaoh* and his hoſt with force of Arms, but with prayer; wherefore *Pharaoh* and all his were drowned in the bottom of the Sea. But *Moſes* ſung a ſong of praiſe unto our God while the ſouldiers of the *Egyptians* periſhed, that came againſt *Moſes* and the

the people of *Iſrael* with weapons, horſes, and chariots.

Notwithſtandiug, by *Moſes* prayer they were overwhelmed all in the Sea, ſo that not one of them eſcaped. Who is ignoraut of this, that prayer is of more force than all inſtruments of war: that it ſpeedeth and haſteneth the help of the Lord; and his ſaving health? Do you not know, when *Joſhua* the miniſter of *Moſes*, paſſed over *Jordan*, that he was a warlike man, and had with him very many moſt valiant ſouldiers; nevertheleſſe, he deſtroyed not the ſeven walls of *Jericho* by force of War, but only with prayer, and with ſhouts and noiſe of the Prieſts of the Lord, our forefathers? Know ye not that prayer availed *Gideon*, when as he with three hundred men, vanquiſhed the whole hoſt of *Midian*, *Amalek*, and the people of the Eaſt? If prayer had not helped him, I pray you, what had three hundred men been able to do againſt ſo great a multitude? Mark (ye fond people) what chanced in the Covenant of the Lord, that the *Philiſtines* took away.

Our fathers truly were not able to recover it by their ſwords and force of Arms: but with that Prayer that the juſt men of that Age made, the Ark was brought again unto his place. Conſider the times of *Hezekiah* King of *Juda*, when as *Senacherib* King of *Aſſur* came up blaſpheming and rayling upon the Sanctuary of the Lord our God of Hoſts,

breathing out the pride and malice of his heart. By what means was he overthrown? Did our fathers overcome him by force of Arms? No, without doubt: but with prayer and ſupplication.

For *Hezekiah* the King went and put on apparel meet for prayer; inſtead of a ſhield, he took ſackcloth; for a helmet, he caſt duſt on his head; and inſtead of arrows and a ſword, he made uſe of prayer and ſupplication. And the prayer that *Hezekiah* made, mounted ſo far as an arrow was never able to flee; ſo that his petition and prayer, overthrew 185. thouſand moſt valiant men of the hoſt of *Senacherib*. Furthermore, the King of *Juda*, and King of *Iſrael*, and King of *Edom*, joyning their powers together, invaded the *Moabites*, and in a wilderneſſe and unoccupied and barren dry land, they were in great perill and thirſt; what profited them their artillery and furniture of war? Did there not iſſue out for them at the inſtant prayer of *Eliſha*, a Prophet and man of God, plenty of water in the Deſart, a Brook in the Wilderneſſe? Came it not to paſſe alſo by the prayer of the ſame *Eliſha*, that a wonderful hurly burly, a rumbling and rating of Chariots of War, and of Horſes, was heard in the Camps of the *Syrians*, beſieging the City of *Samaria*, with the which noiſe the *Syrians* being afraid, fled, no man purſuing, nor following them? Ye know alſo, that by the prayer of the aforeſaid Prophet, the famine and lack of

of victuals that was in the Town of *Samaria*, was turned into great abundance and plenty, insomuch that thirty Epha's, or measure of fine meal, were sold for one piece of Silver. Do ye not see (most foolish men) how our fore-fathers had the victory ever by prayer?

But let us come to the beginning again, and speak of *Moses*. What time as he held up his hands towards heaven; had not *Israel* the upper-hand of the *Amalekites* by his prayer? *Joshua* also by his prayer, stayed the Sun and Moon in the sight of the people of *Israel*; and the Sun stood still in *Gibeon*, and the Moon in the valley of *Ajalon*, that the evening was changed into noon day, and so *Israel* vanquished their enemies.

Sampson also, that most valiant Giant, until such time as he had sinned, did not God evermore hear his prayer, and ever he gat the victory thereby? After he had once sinned, he decayed as any other mean person.

Likewise King *Saul*, all the while he walked perfectly and purely, his prayer increased his valiantnesse and strength, but after he had once sinned, God left him, and gave him over.

David also, King of *Israel*, of famous memory, from the time of his youth, till his last end, his valiantnesse never failed him; and why? because he alwayes was helped by his prayer; neither would he ever fight against

his Country-men and native people, when as *Saul* perſecuted him. Wherefore he prevailed againſt his enemies; and becauſe he abſtained to lay his hands upon his brethren, therefore afterward all Nations feared him.

Did not *Aſa* King of *Juda*, accompanied with a ſmall number of men, make an Expedition againſt the *Ethiopians?* and praying to the Lord God, ſaid on this wiſe; *We indeed know not what to do, but our eyes are bent upon thee, &c.* Which prayer the Almighty did hear, and the Victory followed, ſo that *Aſa* ſlew in the Camp of the *Ethiopians*, ten hundred thouſand men. *Deborah* a Propheteſſe by her prayer, brought to paſſe great health in *Iſrael.*

What ſhall I tell of divers other juſt and godly women, which by their prayers obtained many things? Tell me (ye mad men) know ye not what *Amaziah* King of *Juda* did? he having wars with the *Edomites*, vanquiſhed them, and led them priſoners with their wives and children, and Idols alſo, to *Jeruſalem*; and then fell to worſhipping of the ſame Idols, that he had taken from the *Edomites*, ſaying unto them, Ye are they that have ſaved me, therefore do I worſhip you, and by you have I overcome the *Edomites.* To whom when a Prophet of the Lord came and asked him, Why ſeekeſt thou, and ſerveſt the gods of that people, that were not able to deliver them out of thy hand? By and by he taunted the Prophet again, ſaying, Who made thee of the King's Counſel? wherefore

wherefore after that, he was no more reprehended of the Prophet; for the Lord had determined to deſtroy him; as it is written in the books of the Chronicles of the Kings of *Juda*. Therefore he was taken priſoner afterward like a fox, when he had fought againſt *Joas* King of *Iſrael* in *Bethſhemeth*; and ſo was he compared to a low and vile thorn or ſhrub, and *Joas* unto the Noble and high Cedar-tree. Yea, all the evils that ever hapned unto us in any age, it came of our ſelves, for our Lord God is righteous in all his works, that ever he wrought upon us: Our enemies never did us ſo much harm, as we our ſelves did, unto our ſelves. Ye wot, the *Gentiles* took the precious veſſels of our ſanctuary away to *Babel*, and brought us them again undefiled; but we polluted and defiled them our ſelves, and the Temple alſo with innocent blood, which we ſhed abundantly within it, adding ſinnes to ſinnes evermore and more, breaking the Law with our evill acts.

For who brought the *Romans* firſt againſt the City of *Jeruſalem*, but *Hircanus* and *Ariſtobulus*? For they being at diſſention betwixt themſelves, and one hating the other, called the *Romans* againſt this City. Who brought *Antonius* and *Soſius*, Princes of the *Romans*, againſt *Jeruſalem*, but *Herod* being at variance for the Kingdom with the houſe of the *Chaſmonanites*? Who alſo called *Nero Cæſar* to reign over us? Did you it not your ſelves? Now therefore why

why rebel ye againſt the Empire and Dominion of the *Romans*? If you will ſay, Becauſe the *Roman* Preſident *Edomeus* ordered you too bad: had it not been meet rather to complain of him to the Emperour, then to rebel againſt the *Romans*, and to make war againſt them? But you will ſay, We rebelled againſt *Nero Cæſar*, becauſe he did us too much wrong. Wherefore then rebel ye now againſt *Veſpaſian Cæſar*, a moſt mercifull man, and one which never hurt you? Or, why make ye not peace with his ſon to be under him, according as other Nations be, that ye might live, and not periſh?

Have ye not a ſufficient proof of his clemency and mercifulneſs, when as he had cauſe to be cruel upon no man ſo much as upon me, which drew out my ſword againſt the *Romans*, and killed many of them?

Notwithſtanding, neither he nor the reſt of the *Romans* have done me any harm. Yea, rather they have beſtowed many benefits upon me: and although I was in their hands, yet they have ſaved my life. I confeſs, that before they had me priſoner, I would gladly many times have fled to them, but I could never do it, for I was ever afraid of my wicked companions, leſt they ſhould have killed me, and ſo my death had been to no purpoſe. But now I praiſe the Lord God without ceaſing, becauſe that for his unmeaſurable mercies ſake, he would not ſuffer me to be intangled in the ſame miſchiefes that you be in. Neither

would

would I wiſh to be companion of ſuch loſt unthrifts and caſt-awaies as you be, which have ſhed the blood of innocents in the Temple of the Lord.

Indeed if I had been with you, I ſhould have been void of all hope as ye be, ſeeing ye ſpare not your own lives, and your own contumacy and ſtubborneſs is made ſnare a for you. See I pray you, with how great miſchiefs you are laden. Firſt, the Lord is not amongſt you, inſomuch that through the tumults which you have made amongſt your ſelves, almoſt the waters of *Shiloa* are dried up, which heretofore when the Nations made war againſt you, flowed in great abundance, and ran over the banks on both ſides. But you are contumacious rebels, that ever provoked the Lord God unto wrath, you have made ſlaughters one upon another, in the midſt of the Temple of the Lord: how can then the glory of the Lord dwell amongſt you? Know ye not becauſe of *Korah* and his Congregation, the Lord ſaid unto *Moſes* and to his people: *Seperate your ſelves from among this congregation, and I ſhall conſume them in the twinkling of an eye.*

But you are far worſe than they. For without all remorſe or pity, ye pull down the Temple of the Lord with your own hands, and your ſelves ſet fire on the Sanctuary, which moſt noble Kings, and moſt holy Prophets builded: and beſides all this, ye neither ſpare your ſons nor daughters. And although

I

I be in the *Romans* Camp, yet I am not abſent from you, for my moſt dearly beloved wife is preſent with you, the wife of my youth, whom I cannot ſet lightly by at this preſent, although I never had children by her: but rather love her moſt intirely, becauſe ſhe came of a moſt honeſt and godly houſe. My dear Father and Mother are alſo with you, very aged perſons: for my Father is at this day a hundred and three years old, and my Mother fourſcore and five: but the years of my life are very few, evil, and full of tribulation and ſorrow, about threeſcore and ſeven, neither have I lived yet ſo long that according to Nature I ſhould deſire to die.

Now therefore, if ſo be you truſt not me, but ſuppoſe I have propoſed theſe things to you deceitfully, and that there is no truſt of *Titus* Covenant and bond, or that his league ſhould be to your hindrance and diſcommodity: Go to, if it come to paſs, it ſhall be lawfull for you to kill my Father and Mother, and my Wife. Yea, I ſwear unto you by the Lord our God, that I ſhall deliver my life alſo into your hands, that you may do with me what ye liſt: and by that means ſhall the blood of my Parents, my Wives, and mine, be in pledge.

Therefore let the Ancients of the City come forth, and I will make a league betwixt them and our Lord *Titus*. And doubt ye not, but as hitherto the Lord God would you ſhould be afflicted and puniſhed by the Government of the

the *Romans*: ſo hereafter, he ſhall benefit you thereby, and do you good, if ſo be you will once acknowledge and confeſs that all Dominion is changed and altered at his commandment, and that God humbleth whom he liſteth, and again whom he liſt he ſetteth aloft. But perſwade your ſelves of this, that as long as ye refuſe to be ſubject unto the *Romans*, ſo long you ſtir, againſt your ſelves, Gods wrath and high diſpleaſure: and beſides that, you do defer the longer, and prolong your redemption and deliverance not only to your ſelves, but alſo to your poſterity.

Now therefore my brethren, I thought it my part to declare all theſe things to you, and it is in your power to chooſe whether you liſt: for who ſo will, let him give ear unto me; and who not, let him abſtain from my counſell.

The people hearing theſe words and ſayings of *Joſeph* the Prieſt, wept wonderfully, for they could have been content to have followed his counſell. At this time *Titus*, gave commandment to all the *Romans*, to ſend again the *Jews* that were priſoners, and the ſlaves into the City: By what means he ſhifted from himſelf the blood of the *Jews*, and laid it upon the necks of their Maſters; for *Titus* took pity of them through *Joſephs* Oration, and his good counſell. The common people of the *Jews* deſired nothing more, then to have come forth, and to fall to an agreement, to make peace with *Titus*;

but

but *Schimeon*, *Eleazar*, and *Jehochanan*, Captains of the Seditious, ſet ſtrong watch and ward at every gate, charging them to kill all that ſhould go forth: Thus were many killed which would have fled forth to *Titus*, and the City of *Jeruſalem* was cloſed up, and no man could get out nor in. In the mean ſeaſon fell a great dearth and famine in *Jeruſalem*, inſomuch that the Seditious ſearched every mans houſe and cellar for food.

And becauſe a certain houſholder withſtood them, they killed him. Thus they dealt with all them that dwelled at *Jeruſalem*, till the victuals in the Town was all ſpent, that men began to ſeek dung and even mans excrements to eat, by which means much of the people died for hunger. Whoſoever at that time could get any hearbs or roots, mice, ſerpents, or other creeping worms (whatſoever they were) to eat, he was counted happy, becauſe he had found meat to ſuſtain and ſave his life withall, in that hard famine, and terrible hunger. Moreover, whoſoever had any corn in ſtore that no man knew of, he was afraid to ſend it to the mill, or bake it, becauſe of the wickedneſs of the Seditious, leſt they ſhould take away from them their ſuſtenance; wherefore many did eat the dry corn unground in their cellars privily.

At that time alſo were many exceeding rich men in *Jeruſalem*, which ſtole meat one from another; ſo that the father ſnatched meat from the

the ſon, and the ſon from the father; the mother ſnatcht from her children, the children likewiſe from their mother; and ſuch as fled out of the gates, or otherwiſe, let themſelves down over the walls in the night ſeaſon, who being ſuſpected be to the Seditious perſons, the *Romans* killed them without. This evil therefore and diſtreſs increaſed ſo long, that the people had devoured all that ever crept on the earth, from the mouſe to the ſpider, from the newt to the weeſell; whereby a moſt grievous peſtilence followed, that innumerable of the people of the Land died, and there was no man to bury them.

When they chanced to find any dead horſe, or other beaſt in the Town, a man ſhould ſee many *Iſraelites* ſtrive and fight for it; in all points like to famiſhed Ravens lighting upon a dead carcaſs, ſo that in ſuch contentions very many were ſlain. Therefore when divers men with their wives and children, gat out of the City to gather hearbs to eat, and chanced among the *Romans*, the *Romans* laid hold of the little children, and killed them; ſaying, We will diſpatch theſe, leſt when they grow once to mans ſtate, they make war upon us as their fathers do at this day. So many as came out of the gates of the City now and then, the *Romans* killed and hanged them upon gallowſes, over againſt the gates of *Jeruſalem*, to the number of five hundred: After the ſame manner *Schimeon*, *Jehochanan*, and *Eleazar* dealt with thoſe

thoſe *Romans*, whom they could by any train catch, and hanged them up upon the walls. Whoſoever alſo they could perceive would flee unto the *Romans*, they hanged them likewiſe over the walls to the number of 500. But *Titus* gave commandment to all his ſouldiers, that no man, upon pain of death, ſhould kill any of them that fled out of *Jeruſalem*. For he took pity of the *Iſraelites*, and ceaſed not to ſpeak friendly, and lovingly to the *Jeroſolemites*; ſo that he went yet once again to the walls, and ſpake unto the *Jews* in this ſort.

Hear I beſeech you the counſel of *Joſeph*, and come unto me that you may live, and not periſh utterly. Spare your people: why will you oppreſs them vexed with hunger, thirſt, peſtilence, and beſieging? But the Seditious hearing *Titus* ſpeak, were wonderfully incenſed, and intended to add miſchief upon miſchief, handling yet more cruelly the people of God. Moreover, they railed at *Titus* to provoke him to anger, that he might leave off ſpeaking to the people, which had now almoſt loſt their obedience and fear of the Seditious.

Wherefore the Seditious ſpake unto the *Romans*, It is better for us to dye with hunger, and to be killed in this affliction, ſo to come to the bliſs, and light we hope for, than to live, and ſee the moſt holy Temple of God defiled and deſtroyed. When *Titus* ſaw this, he commanded an iron-Ram to be ſet to the wall to batter it, that he might deliver thoſe poor wretches

wretches out of *Schimeon*, *Eleazar*, and *Jehochanans* hands, who held them in as Captives.

At the ſame time as they erected that Engine to the wall, it hapned there was in the Camp a certain young man whoſe name was *Memaganin*, ſon of *Antiochus* of *Macedonia*, one of the Kings of the *Grecians*, who came at *Veſpaſians* commandment to aid *Titus*. The ſame young man was very ſwift, a good runner, and a hardy ſouldier, but he lacked diſcretion. He came to *Titus* and ſaid, I cannot but marvel at thy ſouldiers that vanquiſh all Nations, and dare not ſet upon the *Jews* to kill them.

Titus hearing the young King ſay ſo, ſmiled and ſaid; How chances it, that being of this judgment, thou armeſt not thy ſelf, and makeſt thee ready to do like as thou ſayeſt? Why draweſt thou not out thy ſword to declare thy manhood upon them?

Wherefore the young King incouraged himſelf, and called together all his *Macedonian* ſouldiers, then approached to the *Jews*, and began to skirmiſh with them, ſhooting with their bows and arrows apace. But at length the *Jews* handled them ſo, that not one of the *Macedonians* eſcaped, ſave only the young King, which by his good foot-manſhip and ſwift running, gat away, and returned to *Titus*.

This *Memaganin* was of the kindred of *Alexander* the great, King of *Macedonia*, which had the Dominion of the whole world, and

whom all Nations and people ſtood in awe of. *Joſephus* the Prieſt demanded of him whoſe ſon he was? He anſwered, I came of the ſeed of *Alexander*, I am the tenth from him. *Joſeph* ſaid, It may well be as thou haſt ſaid, that thou art of the ſucceſſion of *Alexander*, for the valiantneſs of thy heart that thou haſt ſhewed declareth no leſs. Howbeit thou ſhalt underſtand that the *Romans* have done wiſely to abſtain from the aſſault at this time, becauſe they knew they ſhould have to do with a moſt valiant Nation, which thou having ſo well tried, mayeſt report and teſtify when thou art asked the queſtion.

After this, *Titus* divided his whole Army, and layed them privily in ambuſhes round about the walls. He prepared moreover Rams of Iron to batter the walls. Of theſe four, one he planted upon the ſide of the place called *Antochia*; the Engine was thirty cubites long. The ſame night Captain *Jehochanan* with his company iſſued forth, and undermined the ground under the wheels of the wagons that bare the Rams, putting pitched boards, oyled, and done over with brimſtone, in the trenches under the wheels; and under the boards, they ſpread leather, which likewiſe was ſmeared and done over with pitch, oyl, and brimſtone.

Then they ſet fire upon the boards, which burnt till they came to the feet of the Rams: and they being ſet on fire and burnt, the Engins

gins fell upon the Watch that was appointed to keep it being asleep, and killed them. Whereat the *Romans* were much dismayed, and said, It is not possible we should assault this City hereafter: for they have burnt all our Engins of war, wherewith we have subdued all other Kingdoms: so that now of fifty iron Rams which we brought with us, we have but six left, and the Seditious *Jews* have burnt three of them, what shall we now do? How shall we batter the walls hereafter? The *Jews* upon the walls hearing their words flouted them, and laught them to scorn. Wherefore *Titus* incensed with anger, commanded the other three Rams to be addressed in the place of those which were burnt. In the mean season, while the *Romans* were at work, four young men moved with great zeal, whose names were, first *Thopatius Galileus*, then *Magarus Chebronita*, the third *Jorminus Schomronita*, the fourth *Arius Jerosolymita*. These all armed, issued out of the Camp of the *Romans*, that then stood about their three Engins and iron Rams, devising how to batter the walls of the City; of whom, some these young men killed, the other fled. Then two of them stood at defence to keep off all them that approached nigh the Engins, while the other two, *Jerusolymitanus* and *Schomronita* daubed the timber, with a certain matter which they had prepared to make it take fire, and straightway set fire upon them, so that suddenly the Rams were on a light fire. Then they all four joyning together withstood

the *Romans*, that they ſhould not come at the Engins to quench the fire. Shortly the *Rams* fell down, and the *Romans* ſtood aloof, hurling ſtones and ſhooting thick at them: for they were afraid to come nigh them, becauſe of their great fierceneſs, although they were three thouſand men that kept the Rams. Yet theſe four ſet nothing by them, nor yet never went off the ground, till the Rams were clean burnt up, ſhot the *Romans* never ſo thick at them. *Titus* hearing the valiantneſs of theſe young men, and the harms they had done unto the *Romans*, made ſpeed with his whole Hoſte to ſave the Rams from the fire, and to apprehend thoſe young men. Then forthwith iſſued out *Schimeon*, *Jebochanan*, and *Eleazar*, Captains of the Seditious, with their ſouldiers, ſounding their Trumpets, and made the *Romans* retire, that they could not come nigh the fire; and ſo reſcued the four young men from the *Romans* that had environed them round about.

In that skirmiſh were killed ten thouſand and five hundred men. Then gathered together all the whole Army of the *Romans* to aſſault the *Jews* at once, approaching hard to the walls of *Jeruſalem*, where they cryed unto the *Jews*, ſaying; What, are you Oxen or Goats, that you fight on this faſhion upon the Walls? Will you be taken in the midſt of the City, like as Oxen and Goats are taken in their folds? If ye be men, come forth and let us try our manhood here in this Plain. But you by ſtealth and

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at unawares ſet upon them that keep our Engins, ſnatching them up like as it were wolves ſhould ſnatch ſheep, then run away into the Town, as the wolves run into the Wood. If there be any manhood in you, behold we are ready here, come forth to us, ſo many for ſo many, and then we ſhall ſee what end will come thereof. When the Captains of the Seditious heard that, they ſpake unto the warriours that were in *Jeruſalem*; Which of you will go out with us to theſe dogs, to ſhew our force and ſtomachs, for the Sanctuary and City of the Lord? Then five hundred tall fellows of their own accord, iſſued out upon the *Romans* ſuddenly, and ſlue eight thouſand men, and compelled the reſt to retreat from the walls. The *Romans* then felt what valiantneſs the *Jews* had; for the *Romans* were in number fourty thouſand fighting men, and the *Jews* were only five hundred, whereof not one of them was killed in that skirmiſh.

The *Romans* a far off ſhot at the *Jews*, and hurled ſtones; to whom the *Jews* ſaid; Come hither to us, are you not they that called us forth, and provoked us to come to you? why come ye not now nearer? you go about to drive us away with arrows and ſtones. What do you think us to be dogs, and that we are afraid of your ſtones? Are we not men, yea, we are your Maſters and betters, for you run away from us as ſervants flee from their Maſters, when they follow them to beat them. *Titus* ſeeing his army to be part of them fled, and part to be ſlain;

he cried to his people, saying: *Is it not a shame for you, ye* Romans, *and a wonderfull great dishonor, to flee from the* Jews, *so hunger beaten, famished, almost dead for thirst, and besieged? Alas, how shall ye put away this your rebuke, and ignominy? When as all Nations, which heretofore ye have most valiantly subdued, shall hear that ye flee from these dead* Jews, *whose whole Land we have in possession; so that they have nothing left but this only Town, which we have all battered, that they have but one only wall to defend themselves. Besides this, they are very few, we are innumerable; they have no Nation to aid them, we have help of all Lands: Why then do ye flee from their sight, like as small impotent birds flee from the Eagle. What though the* Jews *vow and hazard themselves desperately for their Temple and Land; why do you not the same also in these wars, to get you a renown of valiantness.*

But the *Jews* prevailed that day, and had the upper hand; wherefore they returned into the Town with great glory, having put the *Romans* to so great a foil. *Titus* commanded his to address and prepare the other two Rams that were left, to batter the walls of *Jerusalem* withall: Wherefore the *Roman* Carpenters cast a trench, to prepare and set up the Rams in such places as *Titus* had assigned them.

The *Jews* were aware of it well enough, but winked at that matter as yet, untill they had planted the master beams between the standing posts. So when the work was finished, even to the

the hanging up of the Engins betwixt the ſtanding poſts to ſhake the wall withall; the *Romans* being ſecure and void of care, nothing miſtruſting that the *Jews* would ſtir, becauſe they had been quiet a few nights, and never iſſued forth of the City: Upon a certain night, a pretty while before day, the three principall Captains of the Seditious, came and caſt their heads together, to deviſe what they ſhould do. *Eleazar* gave this counſell, and ſaid; You two the laſt time iſſued out, and burnt three Rams, and got you renown, and I kept the gates the while; now keep ye the gates, and I will iſſue out with my men againſt the *Romans* to get me a name alſo.

The other anſwered, Go then on Gods name unto them, the Lord God of the Sanctuary which is in *Jeruſalem* ſhall be preſent with thee, but beware thou be not ſlain, and in any wiſe thou be not taken alive; to whom he anſwered, The Lord God ſhall keep me, for upon the truſt of the righteouſneſs of my father *Ananias* the high Prieſt, and his ſincere ſervice unto God, I will ſet upon them.

Eleazar therefore choſe 100. valiant ſouldiers, and with them he iſſued out of the Town before day: The ſame night the *Romans* had made fires about their Engines where they watched, becauſe of the cold: The Artificers and ſouldiers that kept the watch and ward about the *Romans*, were in number a hundred and fifty. The day was the 27. of the

month of *September*, which was the ninth month that *Titus* had beſieged *Jeruſalem*. *Eleazar* and his company thus being iſſued out, came and found ſome of the *Romans* ſnorting about the fires, other watching in their wards, and killed them all, that not one remained. Then ſome of *Eleazars* Company ſet fire upon the Rams, burnt the ſtanding poſts, ropes, chains, and other inſtruments of war; the Artificers that were there, they apprehended alive and burnt them, ſo that no man eſcaped.

When it was day, *Titus* obſerved the ſmoak of the fire, mounting up very foul, and ſtinking of the wood and men together; he drew towards the place therefore with his Hoſt, to ſee what the matter was: *Eleazar* in the mean ſeaſon, and his company, took as they might get, every man a piece of the Engins out of the fire, or ſome of their heads that they had killed, and returned with great joy, flouting the *Romans*, and laughing them to ſcorn by the way, till they came to the gates of *Jeruſalem*, where they were received of *Schimeon*, and *Jehochanan* with great honour.

Soon after this, came many ſouldiers and great bands of men out of all Nations, that were ſubject to the Empire of the *Romans*, to aid *Titus*; to whom *Titus* declared what had happned him in that ſiege, the ſtoutneſs of the *Jews*, and how they had annoyed many waies the *Roman* army, adding moreover and asking them; Did you ever ſee four men withſtand

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ten thouſand, and five hundred, ſo that they being all together, could neither overthrow them, nor take them priſoners? but the four ſlew them, like as it had been tops of Coucumbers ſmitten off with moſt ſharp ſwords? When they heard this, they wondred all very much. Then *Titus* ſpake unto his hoſt, and to them which were newly repaired unto him, to ſhew their advice and beſt counſel what was to be done, leſt we ſhould be aſhamed (ſaith he) before all them that ſhall hereafter hear of our Wars.

The graveſt and moſt ancient of the Nations that were newly come to his aid, anſwered; If it pleaſe your Majeſty, let the *Romans* breath a while and take their reſt, which are now wearied with the ſundry battels of the Jews: and we, who are not ſo broken with labour, but freſh and luſty, ſhall try what the *Jews* can do; we cannot think that they are able to withſtand ſo great a multitude.

But the Princes of the *Romans* deſired *Titus* that he ſhould not permit them this, leſt he ſhould increaſe their own ſorrows, if peradventure they ſhould be diſcomfited (ſay they) of the *Jews*, and the matter redound unto their own ſhame. For if we which are acquainted with them, and know their manner of fight, cannot ſuſtain their violence, How ſhall they do it that never had proof of the ſtrength and force of the *Jews*? They ſhall be to them like Hyſſop which groweth upon the walls, in compariſon

pariſon of the Cedar-trees of *Libanus.*

The other ſaid, nay, they ſhould do well enough with them. And they urged *Titus* ſo inſtantly, that they conſtrained him to grant them their deſire. Then *Titus* gave them leave to ſet upon the *Jews*, thinking with himſelf, peradventure the *Jews* may be put to the worſe of theſe men that will fight without fear, not knowing the force of the *Jews:* for the *Romans* that have had trial of their ſtrength, fight fearfully and warily. So the Lords of the ſtrange Nations, choſe out of their Armies eighty thouſand men; Ten thouſand *Macedonians*, twenty thouſand *Britains*, five thouſand *Aramites*, ten thouſand *Africans*, ten thouſand valiant *Burgundians*, five thouſand *Redarans*; laſt of all, ten thouſand *Perſians* and *Chaldeans*. Theſe therefore went into the Plain which is by the Sepulcher of *Jehochanan* the high Prieſt, and from thence made an aſſault upon the *Jews* that were upon the Walls, ſetting up their ſcaling ladders. *Jehochanan* ſaid to *Schimeon* and *Eleazar*, his two Companions; If you think good, I will iſſue forth, and skirmiſh with theſe uncircumciſed, to let them ſee what I can do. *Schimeon* anſwered, Let two of us do it, and the third keep the gates and walls; for thou alone art able to do nothing againſt them, they are ſo many. *Eleazar* allowed this advice, offering himſelf to bear *Jehochanan* company. *Schimeon* bad them go, ſaying, The Lord of the Sanctuary give them into your hands, and deal not with you at this

this time according to your works.

Then *Jehochanan* and *Eleazar* iſſued with one thouſand five hundred good men of War, the ninth day of the moneth *Tebeth*, which was the tenth moneth that *Titus* had beſieged *Jeruſalem*, and overthrew of the *Gentiles* of that hoſt fifty ſeven thouſand and five hundred men, beſides three thouſand whom they took priſoners: but of the *Jews* were no more ſlain in that fight than only ſeven, whoſe bodies with much rejoycing and great triumph they carried with them into the Town, and buried them there, leſt peradventure the uncircumciſed ſhould have miſordered them. The *Gentiles* that were left, with great ſhame and diſhonour returned unto *Titus*, who reprehended them becauſe they would not believe the *Romans*. The next day following, the *Jews* brought forth the three thouſand Nobles and Gentlemen that they had taken priſoners, and plucked out of every one of them an eye, and cut off every man the one hand, after ſent them back with ſhame and reproach to *Titus*'s Camp.

Then *Titus* conſulted with all his Princes what were beſt to do with the *Iſraelites*: and when every man had ſaid his mind, he liked never a mans counſel, but ſaid unto them; Well, I have deviſed this with my ſelf, which I will follow, and no man ſhall bring me from my purpoſe: we will keep the ſiege without any aſſault or skirmiſh, for their victuals failed them long ago, and ſo they ſhall be famiſhed.

Beſides

Beſides this, when they ſhall ſee us ceaſe to fight with them, they will fall at variance amongſt themſelves, and kill one another.

This counſel was thought good of all *Titus*'s Princes, wherefore they beſieged the Town as *Titus* commanded, and cloſed up all the wayes of the City round about, leſt the *Jews* ſhould as they had done before, come upon them unawares. They appointed moreover, watch day and night, to take heed that no man ſhould come out of the Town to gather herbs for their ſuſtenance.

Then encreaſed the hunger in *Jeruſalem*, which if it had not been ſo grievous, the City had never been won: for the ſouldiers of the Town were lighter than Eagles, and fiercer than Lions. There died therefore of the famine wonderful many of the *Jeruſolemites*, ſo that the *Jews* could not find place to bury them in, they were ſo many in every place of the Town. Many caſt their dead folks into their Wells, and tumbled afterwards in themſelves and died. Many alſo made themſelves graves, and went into them alive, where they tarried day and night and died unmourned-for. For all mourning and accuſtomed lamentation for the dead was left off, becauſe of the unmeaſurable famine, which was ſo great that it cannot be told, and I cannot relate the thouſandth part of the miſchief that followed of the hunger. *Titus* ſeeing the innumerable carkaſes of the dead that were caſt into the Brook *Cedron* like dung,

dung, was wonderfully amazed with fear, and ſtretched out his hands toward heaven, ſaying, *Lord God of Heaven and Earth, whom the Iſraelites believe in, cleanſe me from this ſin, which ſurely I am not the cauſe of: for I required peace of them, but they refuſed it, and they themſelves are cauſe of this miſchief, they have ſinned againſt their own ſouls and lives: I beſeech thee, impute it not to me for a ſin, that the* Jews *die on this manner.*

At that time, certain wicked perſons of *Jeruſalem* ſlandered *Amittai* the Prieſt falſely, ſaying to Captain *Schimeon*, Behold, *Amittai* the high Prieſt, which did let thee into the City, goeth about to flee to the Tents of the *Romans*. Thou haſt experience of his great wit and wiſdom, how he alſo knoweth all the ſecret wayes into the Town, Temple, and Sanctuary; and who can tell whether he will bring the *Romans* ſome night at midnight into the City? Therefore *Schimeon* ſent certain to fetch *Amittai* and his four ſons unto him.

They that were ſent, brought *Amittai* and but three of his ſons, for one was fled to the *Romans*, and came to *Joſeph*. When *Amittai* with the other were brought to *Schimeons* preſence, he beſought him he might not live, but to be put to death by and by, leſt (ſaith he) I ſhould live to ſee the death of my children. But *Schimeon* was hard-hearted, and would not be intreated: for it was Gods will that *Amittai* ſhould be puniſhed, becauſe he was the bringer

bringer of *Schimeon* into *Jeruſalem*; and therefore fell he into his hands, which for good rewarded him with evil. *Schimeon* commanded a ſort of murderers to place *Amittai* upon the walls in the ſight of the *Romans*, and ſaid unto him; Seeſt thou, *Amittai?* Why do not the *Romans* deliver and reſcue thee out of my hands? thee I ſay, which wouldeſt have fled away unto them? *Amittai* anſwered nothing to this, but ſtill beſought him before his death, he might kiſſe his ſons, and bid them farewell; but *Schimeon* utterly denied him.

Wherefore *Amittai* wept aloud, ſaying to his ſons; I brought (dear children), I brought this thief into this Town, wherefore I am counted now for a thief my ſelf: All the miſchief which is come upon me, and you, it is mine own doing, becauſe I have brought this ſeditious villain into this holy City; I thought then, Peradventure he will be a help to the Town, but it is proved contrary; for he hath been a moſt cruel enemy to the ſame. It was not enough for us to keep one ſeditious perſon, *Jehochanan*, I mean, which took unto him *Eleazar*, the firſt beginner of ſedition; but I muſt bring in alſo this wicked *Schimeon*, which is joyned to our foes to deſtroy us. Indeed I never brought him in for any love that I bare unto him, but all the Prieſts and the whole multitude of the people ſent me to fetch him; notwithſtanding, I am worthy of this juſt judgement of God, becauſe I took upon me ſuch an embaſſage.

What

What ſhould I ſpeak of thee, thou moſt wicked *Schimeon*, for whitherſoever thou turneſt thee, thou bringeſt all things out of frame: Indeed, thou dealeſt juſtly with me, becauſe I have ſinned unto God, to his people, and his City, in that I have brought thee in, to be a plague to it; wherefore I am worthy to be ſtoned. Notwithſtanding, it had been thy part, thou wicked murderer, to deliver me and my ſons from the hands of the other Seditious, for I have wrought them diſpleaſure; but to thee have I done good: Howbeit our God will not alter, nor change his judgements, which is, that I ſhould fall into the ſword of thy hand, for that I made thee to enter into this City, wherein I offended God grievouſly. If I had purpoſed to flee unto the *Romans*, could I not have done it before I brought in thee? for at that time bearedſt thou no rule over us, and before we called in thee, *Jehochanan* with his ſedition, was an offence unto this City; Wherefore we perſwaded all the Ancients of the Town, that thou ſhouldeſt be an aid unto us, to drive out our foes: but thou in whom we put our truſt, art become our enemy: yea, thou haſt been worſe than they; for the other put men to death privily, thou doſt it openly. Who is he that hath ſtrengthened the power of the *Romans?* Art not thou he which haſt killed the Souldiers of God in the midſt of the City of *Jeruſalem?* for few have been ſlain without. *Titus* would have made peace with us, taking pity

pity upon us, but thou didſt lett and hinder it, every day moving new Wars, and ſtirring new battels.

Titus gave charge to his ſouldiers, to lay no hand upon the Temple; but thou haſt polluted and defiled the Temple of the Lord, ſhedding blood without meaſure in the midſt thereof. *Titus* went back from us upon the holy day of the Lord, and ceaſed from fighting; ſaying, Go and obſerve your holy Feaſts in peace: but thou unhallowedſt the Feaſts of the Lord, and puttedſt out the continual fire with innocent blood? All theſe evils which thou haſt committed (thou murderer) are imputed unto me, becauſe I brought thee into the Town: Now therefore this vengeance is appointed to mine age by the Lord God, and by thy hands ſhall I go to my grave with ſorrow, becauſe I by my fooliſhneſſe was an actor in this miſchief that is wrought by thee. Albeit now, thou wicked *Schimeon*, in this that thou killeſt me, ere that mine eyes may ſee the burning of the Temple, it pleaſeth me very well. But what needeſt thou, murderer, to put my ſons to death before my face? Why doeſt thou not ſpare mine age? would God that as I ſhall not ſee the burning of the Temple, ſo alſo I might not ſee the blood of my children ſhed before my face. But what ſhall I do, when God hath delivered me into the hands of a moſt wicked man? We that were the ancients of *Jeruſalem*, abhorred *Jehochanan* becauſe he murdered old men without all reverence,

reverence, but he ſlew no young men; thou deſtroyeſt old and young, great and ſmall, without any pity or mercy: *Jehochanan* mourned for the dead, and buried them alſo; but thou playeſt upon inſtruments at their burials, ſingeſt to the Lute, and ſoundeſt the Trumpet.

Then ſpake he to *Schimeons* ſervant, who was ready with a ſword in his hand, and an axe, to kill him, and to cut off his head; ſaying, Go to now, and execute *Schimeon* thy Maſter's commandment; Behead the ſons in the ſight of their father, and let me hear the voice of thy cruelty in my ſons, which notwithſtanding I forgive thee; for as I ſhall hear and ſee that, againſt my will; ſo, I dare ſay, thou killeſt them not willingly. Would God that *Schimeon* would ſuffer me to kiſſe my ſons, and whiles I am yet living to embrace them ere they die. But thou, gentle miniſter, in one thing ſhew thy pity towards me, that when thou haſt put my ſons and me to Execution, ſeparate not our bodies, neither lay their corps aſunder from mine, but ſo, that my body may lie uppermoſt and cover theirs, to defend them from the fowls of the air, leſt they devour my ſons bodies; for it ſo may come to paſſe, that they may be buried: I beſeech thee alſo, that my mouth and lips when I am dead, may touch my ſons faces, that ſo I may both embrace and kiſſe them.

But what do I delay, or linger any longer, ſeeing the enemies deny me this, to kiſſe them whiles we are yet alive? See thou therefore

that our bodies be not ſevered, and if *Schimeon* will not permit this, that our bodies may be joyned in this world, yet can he not lett our Souls to be joyned; for after I ſhall be once dead, I doubt not but I ſhall ſee the Light of the Lord. His ſons hearing their fathers words, began to weep very ſore with their father, who ſaid unto them, Alas my ſons! Why weep ye? What avail tears? Why do ye not rather go before me, and I will follow as I may? For, what ſhould I do now, ſeeing God hath given me into the hands of a moſt cruel Tyrant, who ſpareth neither mine age, nor your youth? But I truſt we ſhall live together in the Light of the Lord: And although I cannot be ſuffered now to ſee you enough, yet when we ſhall come thither, we ſhall be ſatisfied with beholding one another.

Go ye therefore, my dear ſons, and prepare us a place. O that I might go before you: the Lord knoweth I would do it gladly. But ye my ſons, marvel not at this that is chanced unto us, for it is no new thing. The like hapned before this, in the time of the *Chaſmonanites*, when as *Antiochus* by his wickedneſſe put to death the ſeven brethren, young men, in the ſight of their mother, which was a righteous and godly woman, who chanced to find this mercy at the Lords hands, that ſhe might kiſſe her ſons and embrace them, as they alſo kiſt one another before they died. Although they were put to death by the cruelty of

of the uncircumciſed King of the *Macedonians*: yet obtained they that, which is denied at this day to us that are put to death by *Schimeon*, who hath the name of an *Iſraelite*, who beareth alſo the Covenant of our father *Abraham* in his fleſh. And would to God that we might live in their Inne or place of reſt, which albeit it will not be granted, yet we ſhall be their neighbours, ſeeing that we alſo die for the Law of the Lord.

Therefore be of good comfort (my ſons,) and lament not for my ſake. For I judge this my miſery eaſier, and not ſo great as the calamity of *Zedekiah*, whoſe ſons were firſt killed, then his eyes put out by the King of *Chaldea*, and he lived many years after: we are ſo much the more happie in my mind, becauſe we ſhall die together.

Then ſaid *Amittai* to *Schimeons* ſervant which ſhould kill him, Make ſpeed, I pray thee, and kill me firſt before my children die, then after kill them alſo, that we may die together: for it is more expedient for us, than to ſee the Temple of the Lord turned into a butchery or ſlaughter-houſe to ſlay men in.

After cryed he to God, ſaying, I beſeech thee, O Lord God moſt High, which dwelleſt in the Higheſt, judge this *Schimeon* according to his works, reward him according to his deſervings. For thou art the God Almighty and dreadfull, Let not this Deſtroyer die therefore among the people of thy paſture: but that his

death may be ſevered from the death of other men, Let him die a horrible and ſudden death, Let him have no time to confeſſe his ſins, and to return himſelf to thee, that thou mayeſt receive him (for thou wert wont to receive them which turn to thee by repentance): for he is not worthy of repentance, which hath ſpoiled and waſted many goodly things in thy Temple; beſides that, hath murdered moſt holy men in the ſame.

To the intent therefore that thy judgements may be declared in him, I beſeech thee, make him to be taken Captive of his enemies, together with his wife, children, and family, and all that ever love him. Neither give unto his ſoul any part with the people of God; nor let his portion be with the juſt men in thy Sanctuary; for he is unworthy of them, becauſe he hath not only ſinned himſelf, but hath cauſed *Iſrael* to ſin. Wherefore let his judgement and ſentence go forth from thy ſight, that he may ſee his Wife, Children, and his whole Houſe, led into captivity and bondage before his face. Afterward, let him die a ſtrange death, ſuch as never man heard of: Let him be killed by moſt cruel men, which, when they have ſmitten him, may after quarter him alſo whiles he is yet alive, and that he may ſee his children go into bondage. Let him alſo be a curſe before all that ſhall ſee him. Moreover, Let him perceive that my words and deſtiny is better than his, when as I go unto Thee, in that great Light

Light which he ſhall be deprived of.

After theſe words, *Amittai* ſaid to the ſervant who was appointed to kill him: I beſeech thee, Let me find ſo much favour at thy hands, that when thou haſt ſlain my ſons, thou wouldſt kill me with the ſame ſword, while it is yet wet with the blood of my ſons, that our blood may be mingled; and this may be a recreation to my ſoul. Kill me alſo in the ſight of the *Romans*, that they may avenge me and my ſons, upon this moſt cruel *Schimeon*; they ſhall be witneſſes againſt him, that I was not their friend. But would God my affaires were all in that ſtate as they were before; for then ſhould they perceive me to be an enemy of *Schimeons*, and a friend of theirs. Would God I had withſtood *Schimeon* at the firſt earneſtly, as I made War upon the *Romans*, that I might have avoided his cruelty from the people of God. When he had ſaid all theſe things, he prayed before God Almighty, ſaying, *O God which dwelleſt in the Higheſt, thou only art moſt mighty and fearful, open now the eyes of thy judgements, conſider and judge betwixt me and ſeditious* Schimeon, *whoſe malice is become unmeaſurable upon the people of GOD, that he which ſheddeth the blood of them that fear thee in the midſt of the Temple, may be rebuked of thee with rebukings, according to his works: make ſpeedy vengeance and prolong not, and that for the deaths ſake of thy Saints; for thy judgements are the judgements of truth.*

Then *Schimeon* gave commandment to four Cut-throats of his, that three of them ſhould kill *Amittai*'s three ſons before their Fathers face, and the fourth ſhould kill *Amittai* himſelf, and ſo the blood of the ſons was mixt with the blood of their father. Afterward *Schimeons* ſervant took the body of *Amittai*, and laid it upon the bodies of his ſons, as his deſire was, then tumbled them over the Walls: After that, *Schimeon* commanded that *Chanacus* the high Prieſt ſhould be put to death, whoſe body was caſt unto the bodies of *Amittai* and his Sons.

Ariſtus alſo the Scribe, one of the Noble men of *Jeruſalem*, was killed at the ſame time, and ten juſt men more of his kindred and houſe, becauſe they mourned for the death of *Ariſtus*. It hapned while *Schimeon* was killing of thoſe ten, certain ſubſtantial rich men paſſed by, and were wonderfully amazed when they ſaw the thing, ſaying one to another, How long will God ſuffer the malice of *Schimeon*, and will not ſearch out the blood of juſt men, nor revenge them? Certain ſeditious perſons hearing this, told it unto *Schimeon*, who commanded them to be apprehended, and murthered the ſame day.

After this, there paſſed by eleven of the Noble men of *Jeruſalem*, which ſeeing fourty two innocents to be put to death by *Schimeon*, they lift up their eyes to the heavens, and ſaid, *O Lord God of Iſrael, How long wilt thou*

thou hold thy hand, and not execute thine anger againſt theſe tranſgreſſours of thy will? which when *Schimeon* heard of, he commanded them to be apprehended, and killed them with his own hands.

Eleazar the ſon of *Anani* the Prieſt, ſeeing the malice and wickedneſſe of *Schimeon* to be great, and that he deſtroyed the juſt and godly men of the City, and that there was no hope left, he betook himſelf to the Tower of *Jeruſalem*, remained in it, and kept it with his. *Jehudas* alſo, a Captain over a thouſand men, which kept a Turret that *Schimeon* had made to put juſt and good men in, got him upon the top of the walls, and cryed to the *Romans*, if peradventure they would deliver him, and the reſt that were at *Jeruſalem*. Wherefore he went about to eſcape with his one thouſand men that he had with him, and came towards the *Romans*. But the *Romans* truſted them not, thinking he had ſpoken this for deceit, wherefore they came not to help him. *Schimeon* upon this killed *Jehudas*, and the thouſand men which he had with him, and commanded their bodies to be tumbled over the walls, in the ſight of the *Romans*.

Then *Schimeon* cryed to the Princes and Captains of the *Romans*, ſaying: Lo, theſe are *Jehudas* company, theſe would have come forth unto you, take their carcaſes to you, and revive them again if you can, or elſe deliver the reſt which yet live, out of our hands.

Gorion the Prieſt, father of *Joſeph* the Prieſt, who wrot this Book to the *Iſraelites*, was at that time in bonds and priſon, in a certain Turret, a man of great age, being a hundred and thirty, and no man could come unto him, nor from him; *Joſeph* therefore went to the Turret where his father was kept, to underſtand how he did. He beheld alſo the Turret afar off, if he might eſpy his father, and comfort him. And as he paſſed by looking up to the Turret, the Seditious hurled a ſtone at him, which hit him on the head, that it overthrew him. The Seditious ſeeing *Joſeph* caſt out of his Chariot, determined to go down unto him; but when *Titus* had knowledge thereof, he ſent a great ſtrength to help him up again, and to defend him, that his enemies did him no wrong.

The Seditious, going about to take *Joſeph*, ſounded a Trumpet very loud, which when *Joſephs* mother that was kept in *Schimeons* houſe heard, being now 87 years of age, asked what was the cauſe of the hurly burly; they told her that the Seditious iſſued out at that ſhout againſt *Joſeph* to take him: When ſhe heard that, by and by ſhe run out of the houſe that ſhe was kept in, and climbed up the walls, as luſtily as though ſhe had been a young girle of 14 years old, tore her hair, and cryed out, weeping, and ſaying before all them that were preſent; Is my hope then come to this? Could I ever have looked that I ſhould have overlived my ſon,

and

and that I ſhould not be ſuffered to ſee him, and to bury him? I had truſted he ſhould have buried me, and that he ſhould have been a help to me in mine age; and when my whole Family by the Seditious was almoſt made away, and extinguiſhed, yet I ſaid, This ſhall comfort me. Now therefore, what ſhall I do, when I have none left to comfort me, of all my children that I bare; for between the Seditious and the Gentiles our enemies, they have ſlain 18. ſons that I had; and what ſhall I do now from henceforth, but covet death, for I deſire not to live now any longer? And how ſhould I receive any conſolation, when I ſee my ſon dead, and I cannot bury him? Lord! that I might dye by and by, for I cannot live any longer, ſince my ſon *Joſeph* is now dead.

She went up yet further upon the walls, till ſhe came to the Turret where her husband was in priſon, and ſtretch't out her hands towards heaven, crying with a loud voyce, O my ſon *Joſeph*, my ſon, Where art thou? come and ſpeak unto me, and comfort me. The Seditious hearing her, laught her to ſcorn; but the *Romans* when they heard her, and underſtood by *Joſeph* that it was his mother, they wept and lamented her caſe, and many of the *Jews* alſo that were in *Jeruſalem*; but they were fain to refrain it, leſt they ſhould be perceived of *Schimeons* cruell cut-throats.

Then *Joſephs* mother ſaid to the Seditious that were with her upon the walls, Why do ye not

not kill me alſo, which bare *Joſeph* my ſon, and nurſt him with theſe breaſts? Ye enemies of the Lord have murdered him with other juſt men; Why kill ye not me alſo? God be Judge betwixt me and you, who have killed my ſon guiltleſſe: The Seditious anſwered her, Canſt thou not if thou liſt, tumble down over the wall and die? we will give thee leave; When thou haſt done ſo, the *Romans* ſhall take thee up, and bury thee honourably, becauſe that thou art *Joſephs* Mother, who is their friend. She anſwered, How ſhall I do this evil unto my ſelf, to kill my ſelf, and conſtrain my ſoul to go forth of my body, before that God doth call it? if I ſhould do ſo, I ſhould have no hope left in the World to come; for no body will bury them, whom they perceive to have killed themſelves.

Theſe, and ſuch like, while ſhe reaſoned wiſely, the Seditious heard, and mocked her: wherefore ſhe wept the more abundantly, ſo that the *Romans*, and ſome godly men, hearing her wiſdom, could not abſtain from weeping.

Joſeph when he heard the voice of his Mother, got on armour, and approached to the wall, accompanied with moſt valiant *Romans*, to defend him from the arrows of the *Jews*, and ſpake to his Mother.

Fear not, my dear Mother, nor take any thought for me, for I have eſcaped the hands of the Seditious, God hath not ſuffered me to come into their hands: wherefore I have heard

heard the words of theſe wicked counſellours, that adviſed thee to kill thy ſelf, and thine anſwer to them, which before thou gaveſt them I knew thou wouldeſt anſwer: God forbid, ſay I, God forbid, that *Joſephs* Mother and the Wife of *Gorion*, ſhould conſent to the counſel of the wicked. Wherefore, (my dear Mother) be content, and bear the yoke of the Seditious patiently, and humble thy ſelf before them: *Neither ſtrive againſt the miſeries and calamities of this time, which thou canſt not alter, nor remedy.* For they ſhall periſh, but we ſhall ſtand and continue.

There were certain men of *Jeruſalem* at that time, that came to the Gates, overcame the Ward, and got out with their Wives and Children, and ſo eſcaped to the *Romans*, becauſe they could no longer abide the famine, and the iniquity of the Seditious. They were faithful Citizens, and of great authority; whom when *Joſeph* heard of, he ſo prevailed, that *Titus* ſpared them, and received them to mercy.

For *Joſeph* bare witneſſe, and reported of them, that they were Noble men of *Jeruſalem*; wherefore the *Romans* received them, and gave them food and ſuſtenance; but certain of them could not brook nor take it, becauſe of their great hunger wherewith they had been long pined, and when the meat deſcended down into their bellies, they died ſtraight. Their little Children alſo, when they ſaw bread, they fell upon it, and received it indeed with

with their teeth, but they were not able to chew it, and died holding the bread between their teeth.

Titus ſeeing them die when they taſted the meat, had pity and compaſſion upon them, and was very ſorry, ſaying unto *Joſeph*, What ſhall I do for thy people, which aſſoon as they begin to eat, die ſtraightway? *Joſeph* anſwered, My Lord, I remember I have ſeen this experience, that they which faſt long, and after would take meat, firſt they muſt drink a little ſodden milk, or elſe eat of a certain corn called *Simel*, ſodden in milk, wherewith they ſtrengthen their bowels before they take meat; eſpecially ſuch as walked through wilderneſſes, whoſe bowells were long empty, when they came to places inhabited and found meat, they were wont to uſe this means.

Therefore *Titus* commanded his men to do as *Joſeph* bad them, whereby many of the *Jews* recovered, and many died of the flux. Theſe *Jews* which eſcaped thus out of *Jeruſalem* to the Camps of the *Romans* had ſwallowed their Gold, Silver, and precious Stones, to hide them, leſt they ſhould be found of the Seditious.

They therefore which recovered and brooked meat, when they would ſatisfie Nature, they went alone out of the Camp, and after ſought their Gold and Silver and precious Stones, which were digeſted in their excrements, and ſo did they every day. At length certain

certain *Aramites* and *Arabians*, eſpying the *Jews* to uſe this faſhion, told it amongſt their fellows, one to another, and made a conſpiracy to lay wait for the *Jews*, and whomſoever they got, they ript their bellies, to find the Gold and other Jewels which the *Jews* had hid there. And by this means the *Aramites* and *Arabians* had murthered two thouſand *Jews*. But when *Titus* heard of this he was wonderful wroth, and commanded them to be apprehended that had done this wicked deed, and to be put to death, whoſe goods were given to the *Jews* that remained alive. They that were put to death for this fact, were two thouſand *Aramites* and *Arabians* together.

After this, *Titus* eſpyed the Princes and Captains to have decked their Armour with Gold and Silver, ſome of them alſo to wear Golden Scepters, and ſome Scepters of Silver, with other Ornaments upon their heads: he called them together, and ſaid unto them, Lay away this vain oſtentation, theſe things are they that provoked the *Aramites* and *Arabians* to work this wickedneſs, againſt theſe poor miſerable *Jews* which fled forth unto us, that they might live under our protection. The captains therefore and Princes of the *Romans* hearing *Titus* commandment were obedient, and ſtraight laid away from them thoſe Ornaments of Gold and Silver. *Titus* alſo gave commandment, that the reſt of the *Arabians* and *Aramites* ſhou d be baniſhed the Camp, and that no man hereafter ſhould

ſhould commit any ſuch haynous deed againſt the *Jews*. Notwithſtanding, when as any *Aramite* or *Arabian* could get any *Jew* far out of the Camp that no man might ſee it, he killed him.

Of the *Romans* in the Camp, no man either did, or ſaid, any evil unto the *Jews*, ſave certain ungodly Ruffians, which had learned of the *Aramites* and *Arabians*, thoſe evil and wicked pranks: for they alſo when they chanced to meet with any *Jew* out of the Camp, if there were no man by, they killed him, and took away his Gold and Silver that lay hid in his bowels.

When this came to *Titus*'s ear, he commanded to make Proclamation in this wiſe: Whoſoever he be that hath ſeen, heard, or known any thing of this horrible deed, which is committed of certain *Romans* upon the Jews; or whoſoever hath done any ſuch thing himſelf, let him come and make relation unto *Titus*, which if he do, the matter ſhall be forgiven him, if not, he ſhall bear the burden of his own wickedneſſe, and ſtand at his peril, if any thing be proved againſt him hereafter.

Therefore certain *Romans* who were conſcious to themſelves that they had committed the deed, and being afraid of *Titus*, reaſoned with themſelves thus: If we do not confeſſe unto him the truth, he will by his wiſdom ſearch out theſe offenders, and puniſh them to death; Wherefore truſting unto *Titus*'s words of the

the Proclamation, they came all, whoſoever had either done it himſelf, or known other to do it; and declared it to *Titus*, ſaying, This have I done, This have I known, This was I acceſſary unto, and have not hitherto made thee privy thereunto. There were of them in number 320. men, that made this Confeſſion; All thoſe *Titus* commanded to be caſt into hot Ovens, and to be burned. This done, the *Jews* were more ſafe ever after in the *Romans* Camp without any jeopardy, no man hurting them, either in word or deed; yea, if any *Roman* found a *Jew* abroad wandring, he conducted him gently and peaceably into the Camp.

There was a certain Scribe of *Jeruſalem* at that time, a faithful man, whoſe name was *Menachen*, ſon of *Seruk* the Scribe, whoſe Anceſtours had ſerved *Eſdras* the Scribe of worthy memory, in *Babylon*; and being a keeper of the Eaſt gate which was in *Jeruſalem*, upon that ſide towards the Brook *Kidron*, noted the number of the dead that were carried forth to burying by that Gate, and found they came to 115. thouſand, eight hundred and eight perſons, which were all of the Nobles and Gentlemen; or, at leaſt, of the ſubſtantialleſt men of the *Jews*.

Titus upon a time (*Joſeph* being preſent) asked the queſtion of thoſe Princes of the *Jews* which were fled unto him, ſaying, I charge you upon your fidelity, to ſhew me how many

many *Jews* be dead in the Town, ſince the time I beſieged it to this day. They gave him the number therefore, every man as far as they knew, of the dead that were carried forth at all the gates to be buried, and the ſum amounted to 700575. beſides them that every where lay dead in the houſes and ſtreets; and beſides them alſo that were ſlain in the Temple, and they that lay here and there unburied: Which when *Titus* heard, he marvelled greatly, and ſaid, It is well known to the Lord God of heaven, that I am not the cauſe of theſe evils, for I deſired to be at peace with them oftner than once, but the Seditious evermore would have nothing but War War.

CHAP. III.

AT that time the hunger began to wax very great in the Town, amongſt the Seditious, who never lackt before, for they took it alwaies from other men by force, till now at length they were diſtreſſed with hunger themſelves, ſo that after they had eaten up all their horſes, they ate alſo their dung, and the leather of the Chariots; neither was there left any green Boughes on the trees, nor any herbs, that the Seditious might get to eat.

For the *Romans* had hewed down all the trees, and cut down all the buſhes round about *Jeruſalem*,

ſalem, by the ſpace of thirteen miles, ſo that the whole field and territory of *Jeruſalem* was ſpoyled, which heretofore was repleniſhed with marvellous goodly gardens, and moſt pleaſant Paradiſes.

After that the *Romans* made up another Iron Ram, very terrible; this they bended againſt the walls, to ſee if there were any ſouldiers left in the Town, ſo ſtout as they were in times paſt: When the Captains of the Seditious ſaw that, they iſſued out with their companies againſt the *Romans*, and ſlue very many of them in that skirmiſh. Wherefore *Titus* ſaid, It is not wiſdom to fight with them any more, but rather with the Rams to ſhake and batter the wall, for they have no more but this wall left, and ſo we may bring our whole Army at once upon them, and ſubdue the Seditious.

This counſell of *Titus* was liked of all the Princes and people. The Captains of the Seditious miſtruſting what the *Romans* intended, that they would be occupied hereafter in battering the wall, began to build a countermure within, overgainſt the place where the *Romans* wrought with their Ram, which was in the Plain by the Tomb of *Jochanan* the high Prieſt, for there was none other place beſides, that they might approach unto with their Rams; and there the Rams had made two breaches in the two other walls before.

The Seditious made this Countermure, becauſe they were not able to burn the Iron Ram

as they had done before, being now almoſt famiſhed, and ſo pin'd away, that they could ſcarce ſtand upon their Legs. For if they had been ſo luſty as they were before, and able to ſet the Engines on fire, the *Romans* had never been able to win the Town, but ſhould have been compelled to leave the aſſault, as they were conſtrained to give over skirmiſhing and fighting. On a certain time, when the *Romans* fled, the Seditious, purſuing and killing many of them, ſaid, The *Romans* will be weary, leave off their ſiege, and go their waies, that we may dwell at liberty, and turn to the Lord our God. And when they returned at this time (or at any other time) proſperouſly into the Town, they oppreſſed the people more cruelly, exacting food of them, and ſaying, Give us meat, if ye will not, we will eat your fleſh, and your ſons. But the *Romans* took courage to themſelves to fight ſtoutly, and ſaid one to another; Let us ſtick to it hard, and be valiant in our fights: it ſhall be a ſhame for us to flee from theſe feeble and hunger-ſtarved Jews, which are more like dead Images, than living perſons. Therefore they began moſt earneſtly to ſet upon the walls, and to make a battery: ſuddenly, they beat down a great part of that inner wall which the *Jews* had newly erected, and gave a great ſhout, ſaying, *Jeruſalem* is won, we have gotten the Town. But when they looked a little further, they eſpyed another countermure raiſed over againſt the breach: Wherefore the *Jews* thorow the Town gave

alſo a great ſhout, and ſounded their Trumpets, rejoycing that they had another new Countermure for that which was battered down. The ſame was in Captains *Jehochanans* Ward. The *Romans* ſeeing the countermure, and hearing the *Jews* make ſuch triumphs in the Town, were much aſtonied, all their joy was daſhed and turned into dumps, ſo that they could not tell what they ſhould do with that ſtubborn people of *Jeruſalem*, which had done them ſuch damages. The *Romans* ſet upon the Town again another way, whom *Titus* willed to remove the Engine, and to bend it to the new wall, whiles it was yet green and unſetled, ſaying; Let us batter it and we ſhall ſee it fall by and by, and then ſhall we enter the Town. The *Roman* Captains followed not *Titus* counſell, but ſcaled the walls which they had battered. The *Jews* therefore defending their Countermure fought with the *Romans* within the breach, repulſed them from the wall and the Town; and ſo having abated much the ſtrength of the *Romans*, returned to their quarters.

Then ſaid ſome of the *Romans*, We will never beſiege this Town any longer, for we ſhall not be able to get it while we live. And therefore let us break up and depart, before we be all deſtroyed with this ſiege: for except we do ſo, we ſhall be conſumed therein. *Titus* ſeeing his ſouldiers to make ſo hard a matter of the winning of the Town, called them all together, and ſaid unto them; *Tell me now, ye* Roman

Captains, do ye not know that all wars and other buſineſs whatſoever they be, are more hard, and require greater diligence in the end, then in the beginning? In which who ſo travel, if they faint in the end, do they not labour in vain? Even as your labour ſhall be in vain, if ye give over the ſiege now.

Conſider a Ship, when it hath compaſſed the whole Sea, and is now ready to arrive at the ſhore, being troubled with a Tempeſt, if the Mariners ſhould then be negligent, the Ship may be eaſily loſt, and all they which are in it periſh, the Mariners diſappointed of their purpoſe, in that they ſhall not attain unto the place which they coveted to come unto.

Likewiſe builders, if they finiſh not their work, but leave off afore they make an end, is not all their labour loſt and ſpent in vain? Husbandmen alſo, if they till their ground, and then ſow it with ſeed, ſhall they not loſe their pains, unleſs they will alſo mow it?

In like manner, you have fought very long againſt this City, many valiant Captains and worthy men have been ſlain, and now you may ſee the ſtrongeſt walls of the Town are broken and made equall with the earth, the people your adverſaries conſumed with hunger, peſtilence and ſword: what ſhall it then avail you all that ever you have done, if you ſlack your diligence, and will not finiſh the work of the ſiege? Have ye not then imployed your labour in vain? And why ſhould this new wall ſo diſmay you? Yea, why do you not prepare your ſelves to beat down this new Wall, which yet is ſlenderer then the other three

three that ye have caſt down? If ſo be ye would determine to leave off the ſiege, had it not been better for you to have done it at the beginning, whiles your Army was yet whole? Now, when as you are few, and your moſt valiant Souldiers ſlain, why do you not rather chooſe to dye then to live?

Did not you once enter this Town, in the time of Nero Cæſar, and defend the honor of his name? now therefore when Veſpaſian my father raigneth, who is not only of greater power then Nero, but alſo more gentle toward you then ever was Nero, If you ſhould abate and ſlack your endeavour & diligence, it ſhould be to your great ſhame and reproach.

Why take ye not example of theſe Jews valiantneſs, whom now already, ſword, peſtilence, and famine hath waſted, ſo that they have no hope left: nevertheleſs, they fight ſtill, and never give over. Do you not ſee every day, how ſome of them iſſue out of their Town, and boldly aſſail you, not without jeopardy of their lives, inſomuch that oftentimes they die for it? Which things they do for none other cauſe, then to get them praiſe and renown for their great proweſs.

When *Titus* had well debated theſe and ſuch like things, in the ears of his ſouldiers, a certain valiant man named *Sabinus*, ſaid unto his fellows, Who ſo dare go to aſſault theſe *Jews*, let him come hither to me, that we may fulfill the Command of *Cæſars* Son our Lord and Captain. And forthwith he took his Target, and his drawn Sword in his hand, made toward the Town with a eleven tall fellowes

following him, whoſe valiantneſſe and courage *Titus* wondred at greatly.

The *Jews* kept their ward upon that part of the wall, where the *Romans* had a repulſe of late: ſo when they ſaw *Sabianus* and his company draw faſt toward them, they began to aſſail them with ſtones and arrows; but *Sabianus* ſetting light at them, charged home upon the *Jews*. Shortly one of the *Jews* met with him, and gave him ſuch a blow, that he felled him to the ground; yet he gat up again, and fought for all that manfully; and, as one that had rather leave his life, than the reputation of his valour, he did fight till another *Iſraelite* came and ſlew him out-right. Three alſo of his fellows were killed fighting valiantly in that place; the other 8. returned to the Camp, ſo ſore wounded, that they died the next day every one. Further, other *Romans* ſeeing *Sabianus* act, and ſtudying to do the like: the next night they took counſel about 20. of them, and agreed to aſſault the Town.

This their enterpriſe when they declared to the Standard-bearer of *Titus*, he and many other of the *Romans* went with them. They all ſcaling together, and clammering up the breaches, gat up upon the wall, ſounding a Trumpet, and gave a great ſhout. The *Jews* being at their reſt, as men oppreſt with hunger and wearineſs; and hearing this Alarum and ſhout of the *Romans*, were wonderfully amazed, not knowing what the matter was, or how they ſhould defend themſelves. *Titus* alſo heard the ſhout: and when

when he had enquired the matter, he choſe out certain valiant men, and drew towards the breaches with them. In the mean ſeaſon, the day was broken, and the *Jews* riſing from their ſleep, eſpyed *Titus*, upon the walls, and marvelled thereat greatly. The *Romans* therefore gathering toward *Titus*, came very thick into the Town, ſome by the breaches of the wall, and other ſome through the vault, whereby the *Jews* were wont now and then to make irruptions, and to recover themſelves within the Town again. The *Jews* ſet themſelves in aray againſt the *Romans* in the very entry of the Temple: upon whom the *Romans* ran with their drawn ſwords; for they had no other armour, nor the *Jews* neither, being ſo haſtily taken at ſuch a ſudden. The battel waxed very hard, and wonderful vehement on both parties, the like was never ſeen in *Jeruſalem*, nor heard of, in any time: for every man clave hard to his next fellow, & no man could flee on any ſide. Wherefore the battel waxt ſtrong, with clamours and ſhouts on both parties: now the joyful ſhouts of the vanquiſhers, now the wailings on the other ſide, of them that were put to the worſe. The *Romans* encouraged and exhorted one another to fight, ſaying, This is the day which we have long looked for. The *Jews* again took heart unto them, ſaying, It boots not to flee hence; but, for the glory of the Lord and his Temple, let us die manfully, as neceſſity conſtraineth us: and ſo doing, we ſhall be

counted for ſacrifices and offerings. Which earneſtneſſe on both ſides, filled the entry of the Court of the Lord with blood, that it ſtood like unto a pool or pond. And that fight continued from the morning, till that time four dayes.

Then a certain ſouldier of *Titus*'s, whoſe name was *Golinus*, a valiant man, as was ever amongſt all the company of *Kurtus*, ſeeing the *Jews* prevail, and to have the upper-hand of the *Romans*, which now had left off fighting, and fled, the *Jews* purſuing them: in a rage he ran againſt them, and met them at the wall which *Herod* builded, called *Antochia*, drove them back, and made them to take the entrance of the Temple again, where, preaſing into the forces of the *Jews*, he was wounded of a certain *Jew*. And when he perceived himſelf wounded, he would have lept back, but ſtumbled at a ſtone in the pavement of the Court of the Temple, and fell down, where he fought yet ſtill, till a certain *Jew* killed him out-right. He fought indeed very boldly and valiantly, but unwarily; for he conſidered not his ground wherein he had to do with the *Jews*.

Titus waiting for *Golinus* return, and hearing him to be ſlain, would have gone himſelf to reſcue the reſt of his that were with him: but his men would not ſuffer him, fearing leſt he himſelf ſhould be ſlain. The *Jews* therefore got the upper-hand that day, and ſlew very many *Romans* in that battel, ſpoyling them alſo

alſo (which were killed) of their armour.

Theſe were the names of the *Jews* that made the skirmiſh: Of the Company of Captain *Jehochanan*, *Elaſa*, and *Iphtach*; of *Schimeons* Company, *Malchiah*, and *Jaicob*, a Prince of the *Edomites*; and *Arſimon* and *Jehuda*, of the Company of *Eleazar*, the ſon of *Anani*. Theſe with their Companies made this ſlaughter of the *Romans* in the entrance of the Temple, and drove them back to *Antochia*, where they kept them up that they could not get out. Wherefore when *Titus* perceived that the *Antochia* was in the *Romans* way, and hindred them, he cauſed it to be razed and pulled down to the ground; Theſe things were done upon the fifth day of *May*, the third moneth, upon the even of the ſolemn Feſtival day of weeks, which otherwiſe is called Pentecoſt, and that was the 14th moneth from the beginning of *Titus*'s ſiege againſt this City.

Shortly after, upon the third day of the Feaſt of weeks, the *Jews* as many as were at *Jeruſalem*, kept holy dayes, and celebrated the Feaſt. *Titus* taking with him *Joſeph* the ſon of *Gorion*, went into the houſe of the Sanctuary, where the Seditious and ſouldiers of the *Jews* were gathered together; and called unto *Jehochanan*, and the reſt of the Captains of the Seditious, to whom he ſpake by the means of *Joſeph*, being his Interpreter, in this wiſe.

What hath this Temple offended thee (thou ſeditious Jehochanan? *) Why haſt thou brought upon*

upon it this great evil and miſchief? If ſo be thou truſt ſo much to thy ſtrength, Come forth to us with thy men into the fields, and we ſhall fight with thee thy fill. Is not this your ſolemn Feſtival Day? Why then will ye fight in the place where ye ſhould offer your ſacrifice? Ye pollute and defile the Sanctuarie of your God, and his Name, and we ſpare it, knowing it is the Houſe of God: And the only cauſe why we make War upon you, is your ſtubborn ſtiffe-neckedneſſe, that you will not ſubmit your ſelves to us, whom God hath given the Dominion unto, whoſe will ye labour in vain to diſappoint. Either therefore if ye will fight no more, humble your ſelves under our ſubjection, that ye may ſave your lives: or elſe, if ye be determined ſtill deſperately to fight with us, then get you forth from hence, and let us go into the fields, there to ſet our battels in aray. Why wil you defile your Sanctuarie, and hinder the worſhipping of your God?

Much more beſides this ſpake *Titus*, partly blaming their ſtubbornneſſe, in that they had defiled their Temple, and yet ceaſed not to pollute it more and more; partly with fair words and gentleneſs, exhorting them to yeild, admoniſhing them not to reſiſt ſo mighty an Army, when as they could not do it without danger of utter deſtruction.

Theſe and many other things *Joſeph* expreſſed in Hebrew to the people, as *Titus* willed him, but the *Jews* anſwered never a word; for *Jehochanan* had given charge, that no man ſhould ſpeak.

Then

Then Captain *Jehochanan* answered *Titus* himself, saying, We can offer no kind of sacrifice more acceptable to God, than to devote, hazard, and abandon our own bodies and blood, for his Names sake: Wherefore we will die free-men in this our Town, and will never come in bondage to serve you.

'*Titus* made him answer by *Joseph*, saying, 'This your City, I grant, is a holy City, and 'your Temple is most holy, which no man doth 'deny: but ye have grievously sinned, in that 'ye have polluted the Temple of the Lord 'your God, by shedding in it innocent blood 'of Saints, and the Priests of God, with other 'most godly and holy men.

'By what reason can ye then say, that ye 'shall be accepted for sacrifices, and offerings 'before God? yea rather, God abhorreth and 'detesteth you utterly; when as he requireth 'in his sacrifices, that they should have no de'fault nor spot: but ye are all bespotted, so that 'no sound place is left in you.

'For tell me, (I pray you) if there be any 'more abominable spot in man, than sin, when 'he transgresseth the Law of God, as ye have 'done; Neither is there any wisdom or intel'ligence in you. For wise men would wisely 'bear with the calamities of times, and know 'the courses of things. How then are ye so 'foolish to say that ye are an acceptable 'and well pleasing sacrifice to God, when as 'ye resist the will of God so proudly?

'But

'But thou *Jehochanan*, and the reſt of the Seditious Captains that are with thee. Tell me, 'Art thou not a mortal man, ſubject unto the griefs and vexations of this life, and worms meat as we be? Should he not diſpleaſe thee, that ſhould take away and violate a Table or ſuch like thing, prepared to the honour of thee? and wouldſt thou take it in good part, and hold him excuſed that ſhould ſo do unto thee? Why then haſt thou taken away the ſacrifices of thy God out of his Temple, and haſt ſtuffed it with innumerable dead bodies? Who can ſee or hear this, and abſtain from weeping, when he ſhall know ſo many *Iſraelites* to have ſuffered death by thee, and *Schimeon*, and *Eleazar* thy fellows? Neither canſt thou yet apply thy mind to ceaſe and leave off thy malice, and yet nevertheleſſe perſwadeſt thy ſelf, that God is with thee, and that thou with thy fellows, art an acceptable and well-pleaſing ſacrifice unto God, nothing perceiving that your ſins ſeparate you, and keep you aſunder more ſtrongly than any braſen wall.

'It is true, I confeſſe, that it becometh every valiant man, to ſtand ſtoutly in the defence of his people, City, and Country. *For it is better to die valiantly, than to come into the ſubjection of his enemy that goeth about to pluck him from his Religion, and drive him out of his Country.* 'But I came not hither for that intent, 'to draw you from your Religion, nor to

'baniſh

'baniſh you out of your Land, or elſe to de-
'ſtroy it and your Cities: but this is the cauſe
'of my coming hither, to offer you peace, and
'to make a League with you, that ye ſhould
'take upon you our yoke, and be our ſubjects
'as ye were before. Where did you ever hear
'of a people in all the World, that hath ſhewed
'themſelves ſo merciful and gentle, both to-
'wards other, and towards you, as we have
'done?

'*Hannibal* the Captain of the *Carthaginians*,
'after he had waſted our Country, and at length
'was taken by us, Was he not had in great
'honour and reputation of us, and with ſuch
'civility handled, that we made him King of
'his people? And ſo dealt we with *Antiochus*
'the *Macedonian*, and other Kings that we
'took priſoners. Ye brag that ye keep the
'Vigils and Feaſts of your God: Why then
'follow ye not the example of *Jechoniah* your
'King? who to ſave the Temple of your God
'from deſtruction, and leſt your people alſo
'ſhould be led away into bondage, or be de-
'ſtroyed with the ſword, yielded himſelf and
'his houſe into the hands of the King of the
'*Chaldees*. Why ſpare you not your own lives,
'your City, and Sanctuary?

'Now therefore hearken unto me, and I
'will make a League with you before the
'God of this Houſe, who ſhall be a witneſſe
'betwixt me and you; by whom I ſwear,
'that I will never break this League, neither

'do

'do you any harm, nor ſpoil your goods, nor 'lead you away captive, nor yet conſtitute any 'Ruler over you, but a *Jew* of your own Na- 'tion; even *Joſeph* the Prieſt which is with me, 'ſhall be your Prince, if you think it good; 'and all the faithful men alſo which are with 'me, ſhall return home again; ye ſhall inha- 'bite your own Land, ye ſhall have the uſe 'of the fruits thereof with peace and quiet- 'neſſe, without any corruption, or alteration 'of the ſervice of your God; wherefore cre- 'dit me, and make a League with me. And 'that you may truſt me the better, ye ſhall 'have pledges, *Joſeph* a Noble-man of your 'own Country, and other Princes and Noble- 'men of the *Romans*. Come forth therefore 'and treat a peace with us, bow your ſhoul- 'ders, and humble your necks to ſerve us, like 'as all other Nations do, and as you have 'done your ſelves in the time of *Nero Ca- 'ſar*, that ye may live and not be deſtroy- 'ed keeping your Religion ſafe and ſincere.

Joſeph the Prieſt hearing the words of *Titus* and his clemency, in that he was minded to ſpare the *Jews*, burſt out aloud and wept in the preſence of the Captains, and of the Seditious very bitterly: but they nothing regarded it.

Joſeph therefore ſeeing that *Titus* could do nothing with the Seditious, ſaid unto their Princes, I marvel nothing that this City tends to defolation, and deſtruction, for I know

I know the end of it is at hand. But this is it that I marvel moſt, that ye have read in the Book of *Daniel*, and underſtand it not, which is now fulfilled in all points, and yet never a one of you doth mark it: *The continual ſacrifice is already ceaſed a good while ago, the annointed Prieſt is cut away, and put down.* Theſe things though they be moſt manifeſt, yet your hearts cannot believe them.

And many other words ſpake *Joſeph*, full of admonition and conſolation, but the *Jews* refuſed to hear him: When he had made an end therefore, and the Seditious had ſo hardened their necks, *Titus* turned him, and departed out of *Jeruſalem*, ſaying, Let us go hence, leſt their ſins deſtroy us. Wherefore he pitched his Tents without the City, in the ſame place where he encamped at firſt. For he was afraid both for himſelf and his Army, leſt they ſhould be circumvented and cloſed in, and ſlain cruelly in ſo great City as that was.

Certain of the Prieſts of that time, and of the Nobles of the Town, with other godly men, did wiſely provide for themſelves, and came forth to *Titus*, ſubmitting themſelves to his mercy, and were received of him peaceably with great honour; whom *Titus* commanded to be conducted into the land of *Goſhen*, where in times paſt the *Iſraelites* dwelt in the dayes of *Jacob* their Father, and *Joſeph* Lord of *Egypt*.

Thither ſent he them, and gave it them in poſſeſſion,

poſſeſſion, to them and to their heirs for ever after; commanding a company of the *Chaldees* ſafely to conduct them, till they came to the land of *Goſhen*.

Titus directed his letter alſo to the *Roman* Preſident which was ſet over *Egypt*, to take pity of the *Jews* that he had placed in the land of *Goſhen*, to ſuſtain and ſuccour them, and to ſee that no *Roman* nor other ſhould do them harm, or annoy them by any manner of means. Many other alſo of the *Jews* coveted to go forth of *Jeruſalem*, but they were diſappointed by the Seditious, that they could not do as they intended. And who can tell whether they were entangled with their own ſins, and deſtined to deſtruction with their ſeditious brethren, when as their hands alſo were polluted with the cruelty and iniquity of the Seditious? Wherefore the Seditious cloſed up all the walls about the Temple, that none of the *Jews* which were in *Jeruſalem* might get out to *Titus*.

When *Titus* knew that many of the *Jews* were deſirous to flee unto him, and could not becauſe of the Seditious, he went again to the place where he was before, & *Joſeph* with him: Whom when the people ſaw to be there with *Titus*, they fell a weeping, and ſaid unto him, We acknowledge our ſins, and the tranſgreſſion of our fathers, we have ſwerved out of the way, againſt the Lord our God; for we ſee now the mercy and gentleneſſe of *Titus*, the ſon of *Cæſar*, and that he taketh pity upon us; but what

can

can we do, when it is not in our power to flee unto him, becauſe of the cruelty of the Seditious? The Seditious hearing them talking with *Joſeph*, in the preſence of *Titus*, and that they ſpake reverently of him, and honoured his father, calling him Lord, they ran upon them with their drawn ſwords to kill them; Then cryed they unto *Titus*, Dear Lord and Maſter, reſcue us: The *Romans* therefore, made ſpeed to deliver them out of the hands of the Seditious; So roſe there a fray in the midſt of the Temple, between the *Romans*, and the *Jews*; The *Romans* fled into the place called *Sanctum Sanctorum*, which was the holieſt of all, and the *Jews* followed after, and ſlew them even there.

Titus ſtanding without, cryed unto *Jehochanan*, and ſaid unto him: *Hearеſt thou*, Jehochanan, *Is not thy wickedneſſe yet great enough? Wilt thou never make an end of miſchief? Where is the honour of thy God? Is it not written in the Law of thy God, of the* Sanctum Sanctorum, *that no Stranger ought to come at it, but only the high Prieſt, and that but once a year, becauſe it is the holieſt of all? And now, how dareſt thou be ſo bold to kill thoſe that are eſcaped unto it? And how dare you ſhed the blood of the uncircumciſed therein, whom ye abhor, and yet mix their blood with yours? The Lord your GOD is my witneſſe, that I would not have this Houſe deſtroyed: but your own wicked works, and your own hands do pull it down. And would God you would receive your peace, which if it were once done, we would honour*

this Houſe of the Sanctuarie and Temple of the Lord: yea, we would depart away from you. But your hearts are hardned like Iron, and your necks and foreheads, are become obſtinate as Braſſe, to your own undoing. For ye ſhall carrie your own ſins, and die in the Land of the Romans; *I and my fathers houſe are innocent and guiltleſſe of your death; as the Lord and his Temple, in whoſe preſence we ſtand, ſhall bear us witneſſe this day.*

But when he ſaw that none of the Seditious gave any regard to his words, he choſe out of the *Romans*, thirty thouſand valiant fighting men, and gave them commandment to take and occupy the entry of the Temple, which is a holy Court, and determined to go with them himſelf; but his Nobles would not ſuffer him, but willed him to remain upon a high place, where he might behold his ſouldiers fight: and when they ſee thee afar off, their hearts ſhall be comforted, and they ſhall fight according as thou wilt wiſh them: but come not at the entry of the Temple thy ſelf, leſt thou be deſtroyed amongſt other.

Titus followed the counſel of his Captains, and went not out at that time with his men to the battel. He made chief Captains of that hoſt of thirty thouſand, one *Karilus* and *Roſtius*, two great Commanders, who had order to ſet upon the *Jews* that night, when they ſhould be aſleep with wearineſſe.

The *Romans* therefore doing after his commandment ſet upon the *Jews*, but the *Jews* having

having intelligence of the matter, kept diligent watch, and withſtood the *Romans* all the night. But the *Romans* were not haſty to fight in the dark, fearing leſt it might turn to their own harm. As ſoon therefore as it was day, the *Jews* divided themſelves, and beſtowed their Companies at the gates of the entrance, and fought like men.

Karilus and *Roſtius* beſet the Temple round about, that not one of the *Jews* might eſcape out, and ſo the battel encreaſed between them for the ſpace of ſeven dayes; ſometimes the *Romans* getting the upper-hand of the *Jews*, driving them within the entrance: ſometime the *Jews* encouraging themſelves, made the *Romans* retire, and purſued them to the walls of the *Antochia*: in this manner fought they theſe ſeven dayes.

Afterward the *Romans* turned back from the *Jews*, and would not fight hand to hand with them any more. Then *Titus* commanded, the walls of the *Antochia* to be pulled down further, that there might be place for all his hoſt to enter.

The famine in the mean ſeaſon grew more grievous, ſo that no food was left. For the *Jews* began now to iſſue out, and ſteal Horſes, Aſſes, and other beaſts, whatſoever they could catch, even out of the *Romans* Camp, that they might dreſſe them ſome meat, and ſuſtain their lives; which they doing oftentimes, at length the *Romans* perceived it, and were wonderfully

diſpleaſed at the matter, wherefore they ſet Watch and Ward round about the Camp, leſt by the deceit of the *Jews*, they ſhould be ſpoiled of their cattel. So after that, the *Jews* could ſteal no more thence.

Afterward notwithſtanding, they armed themſelves, and iſſued out at the Eaſt Gate, and brake the Wall that *Titus* had raiſed for his own ſafety, leſt the *Jews* ſhould iſſue out upon a ſudden, and come upon him at unawares. A ſort of tall fellows therefore of the youth of the *Jews*, iſſued out at the breaches of the wall, and got up quickly to the Mount *Olivet*, where they found Horſes, Mules, Aſſes, and much other cattel; and ſlaying their Keepers, they drove them before them with great ſhouts into the Town. The *Romans* perceiving it, purſued them. Wherefore the young men divided themſelves into two Bands: the one to drive the booty, and the other to reſiſt the *Romans*. So there was a ſore fight between them; but the *Jews* got the upper-hand, and went their wayes clear with the prey toward *Jeruſalem*.

For the *Jews* came forth, conſtrained by the neceſſity of hunger, and fought for their living: the *Romans* had no cauſe to fight, ſave only for ſhame, to ſee their cattel driven away before their eyes; for otherwiſe they put not their lives in jeopardy to fight unto death, as the *Jews* did, yet there was many of the *Romans* ſlain in that fight.

The *Jews* while the *Romans* purſued them in

in vain, got into the Town with their ſpoil and prey, and ſtraightway turned upon the *Romans*, and drove them back, purſuing them again till they came almoſt to *Titus*'s Camp, which when the other *Romans* ſaw, they iſſued forth to the reſcue of their fellows, and purſued thoſe young men, either to kill them, or take them, albeit they eſcaped to the Town without any harm, ſave that they took a Boy, and brought him unto *Titus*. He that took this Lad, was called *Pornus*.

So the *Romans* prevailed againſt the *Jews* at that time, and for a certain token of the Victory, they had this young *Jew* priſoner. *Pornus* that took him, was had in great eſtimation for that act, of *Titus* and all the *Romans*.

Titus apparrelled the boy, and committed him to *Joſephus* to keep. This boy had a brother amongſt them that eſcaped into the Town, a vile perſonage, evil-favoured, and of a low ſtature, his name was *Jonathan*. He ſeeing his brother taken priſoner, cometh forth of the Tomb of *Jochanan* the High Prieſt over againſt the *Romans*, and cryed unto *Titus*, and to all the Army, ſaying, If there be ever a man among you, let him come forth unto me, here will I abide him, and fight with him upon this ground: and ye ſhall know this day, whether the *Romans* or the *Jews* be the better men.

The *Romans* deſpiſed him, yet durſt they not meddle with him, but ſaid, If we kill him, we ſhall never be counted the better men for

ſuch an act, and if he ſhould kill any of us, it ſhould be a great diſhonour to be ſlain of a wretched captive. *Jonathan* ſaid to the *Romans*, How much is the manhood of the *Romans* to be regarded in our eyes? Have not you been ſlain and put to flight by us? What were you then if bands and companies of the *Gentiles* came not every day to aid you? If they had not refreſhed you, we had long ago eaten you up. We have deſtroyed our ſelves, one another, with civill Wars, ſo that we are but few left; but what are you? Who is ſo hardy of the beſt of you all, to come and declare his ſtrength, and to fight with me? I am one of the meaneſt, and outcaſts of the *Jews*: Pick you out the chiefeſt and valianteſt man amongſt you all, and you ſhall know by and by, whether part is more valiant. When *Jonathan* had ſpoken thus proudly, there came forth one of the moſt valianteſt ſouldiers of the *Romans*, whoſe name was *Pornus*, the ſame that had taken the brother of this *Jonathan*, & brought him to *Titus*; he came no ſooner at *Jonathan*, but he was killed of him ſtraightway, leaving behind him a double and differing inheritance to *Jonathan*, and the *Romans*; to *Jonathan* a fame of fortitude and valiantneſſe, to the *Romans* of ſhame and reproach.

When *Jonathan* had ſlain the *Roman*, the *Jews* changed his name, and called him *Jehonathan*, by an honourable name, and gave him a Scepter of dominion in his hand: But *Jehonathan* when he had gotten the victory, gave not the

the power to God, but aſcribed it to his own proweſs, and became very proud withall; he was not content with one victory, but would yet provoke the *Romans*, railing at them, and calling for another valiant Champion to be ſent him, that I may kill him (ſaith he) and declare my force upon him; and even as he ſaid ſo, one of the *Romans* whoſe name was *Pornan*, ſtruck him through with an arrow at unawares, and killed him; by whoſe example ye may perceive, *It is everie mans part chiefly to take heed, that when they overcome their enemies, they rejoice not over-much, nor wax proud for the matter; for, who knoweth what end they ſhall have themſelves?*

Theſe things done, the *Jews* ſeeing the walls of the Temple, and three walls that compaſſed the Town, to be razed and pulled down, knowing alſo that they had no help left, nor any thing to truſt unto, they conſulted what was beſt to be done. There was a great houſe joyning upon the ſide of the Temple, that King *Solomon* had builded, of a great height, whoſe walls alſo the Kings of the ſecond Temple had raiſed on height, and had decked it with Timber of Firre, and Cedar-trees. The *Jews* went and annointed every where the Cedar Timber of the houſe with brimſtone and pitch abundantly: So when the *Romans* came again to the Temple to aſſault the *Jews*, and purſued them unto that Palace: They entred the Palace after the *Jews*, who went out again another way,

and ſome climbed up to the battlements of the houſe, others ſet up ladders to ſcale it: Then rejoyced they wonderfully, ſaying, The Palace is taken, now have the *Jews* no place left to flee unto for refuge. Thus when the *Romans* had gotten the Palace, and the houſe was full of them, a certain *Jew* a young man, vowing himſelf deſperately to die, went and ſhut up the Palace, and ſet fire on the gates annointed before with brimſtone and pitch, and ſtraightway the ſide-walls of the houſe, and the whole building began to be on a light fire, ſo that the *Romans* had no way to eſcape, becauſe the fire compaſſed the houſe on every ſide.

The *Jews* alſo ſtood in harneſs round about the Houſe, leſt any of the *Romans* ſhould eſcape. Wherefore ſo many of the *Romans* as entred into the Houſe, were deſtroyed with the fire, which was twenty two thouſand men of war. *Titus* hearing the cry of the *Romans* that periſhed in the fire, made ſpeed with all his men to come and reſcue them, but he could not deliver them out of the fire, it burnt ſo vehemently; wherefore *Titus* and his men wept bitterly. The *Romans* that were above upon the Houſe, when they ſaw their Maſter *Titus* weep, and the fire to be between them, that neither could come to one another, they caſt themſelves down headlong from the battlements of the houſe, which was very high, and died, ſaying, We will die in *Titus*'s preſence, to get us a name thereby.

The *Jews* kept the gates of the Palace, and if

if they perceived any man go about to eſcape out of the fire, or to come down off the battlements, them they killed with their ſwords.

In that fire was a certain great Commander, of the ſtock of Kings, whoſe name was *Longinus*, to whom the *Jews* cried, and flouted him, ſaying, Come hither unto us, that thou mayeſt ſave thy life, and not be deſtroyed: but he durſt not go out at the gate, fearing leſt the *Jews* would kill him. Wherefore he drew out his ſword, and thruſt himſelf thorow before their faces.

Another great Commander alſo was in that fire, whoſe name was *Artorius*, who looking forth from the top of the houſe, ſaw one of his dear friends by *Titus*, which was called *Lucius*, to whom *Artorius* called, ſaying, My dear friend *Lucius*, get on thy Armour and come hither, that I may leap down upon thee, and thou mayeſt receive me. If I dye, I make thee my heir, if thou dye, thy children ſhall inherit my goods. Wherefore *Lucius* ran and held his lap open at the houſe ſide, and *Artorius* leapt down, and light upon him with ſuch weight, that they both died therewith. *Titus* commanded the covenant that they two made before their death, to be written on a ſword with blood, and their friendſhip to be noted in the Chronicles of the *Romans*, that it might be an example to all men to learn true friendſhip by: At that time therefore the *Jews* revenged themſelves meetly well upon the *Romans*. The fire burnt till it came to the *Chiskijahu* King of *Jehudah*; and had almoſt taken

the

the Temple of the Lord, which the *Romans* ſeeing, fled out of the Town, and got them to their tents, a great part of them being deſtroyed by the cruelty of the *Jews*, ſo that few of them remained. The reſt therefore lay ſtill in their ſiege round about the Town, ſaying, We ſhall not be able to win the Town by the ſword, but rather we muſt be fain to drive them to yield by famine, wherefore they compaſſed it on every ſide: In the Town was now no victuals left.

There was a certain rich woman at *Jeruſalem*, of a Noble Houſe alſo, whoſe Name was *Miriam*. Her dwelling was beyond *Jordan*; but when ſhe perceived the wars to grow more and more in the time of *Veſpaſian*, ſhe came up with her neighbours to *Jeruſalem*, bringing with her not only her men ſervants, and women ſervants, and all her whole family, but alſo her goods and riches, which were very great.

When the hunger was grievous at *Jeruſalem*, and the Seditious went from houſe to houſe to ſeek meat; they came alſo to this womans houſe, and took away from her by force, all that ever ſhe had, and left her nothing remaining. By this means ſhe was oppreſſed with very great hunger, ſo that ſhe wiſhed her ſelf out of the world, but her time was not yet come to die: wherefore that ſhe might ſlack her hunger, and ſuſtain her ſelf, ſhe began to ſcrape in the chaffe and duſt for beaſts dung, but could find none. She had one ſon, and when ſhe ſaw the famine wax greater and greater upon her, ſhe laid aſide all woman-

woman-hood and mercy, and took upon her an horrible cruelty: For when ſhe heard her boy weep, and ask for meat, which ſhe had not to give him, ſhe ſaid unto him, What ſhall I do my ſon? For the wrath of God hath environed the whole City, in every corner thereof famine raigneth; without the City the ſword killeth up all, within we ſtand in fear of the Seditious; our enemies prevail without, in the Town are fires, burnings, and ruines of houſes, famine, peſtilence, ſpoyling and deſtroying, ſo that I cannot feed thee my ſon. Now therefore my ſon, if I ſhould die for hunger, to whom ſhould I leave thee being yet a child? I hoped once that when thou ſhouldeſt come to mans eſtate, thou ſhouldeſt have ſuſtained mine age with meat, drink, and cloth, and after when I ſhould die, to bury me honorably, like as I was minded to bury thee, if thou ſhouldeſt have died before me. But now my ſon, thou art as good as dead already, for I have no meat to bring thee up withall, becauſe of this great famine, and cruelty of the enemies, both within and without: If thou ſhouldeſt die now amongſt others, thou ſhouldeſt have no good nor honorable Tomb, as I would with thee: wherefore I have thought good to chooſe thee a ſepulcher, even mine own body leſt thou ſhouldeſt die, and dogs eat thee in the ſtreets; I will therefore be thy grave, and thou ſhalt be my food: And for that, that if thou hadſt lived and grown to mans eſtate, thou oughteſt by right to have nouriſhed me, and fed me with thy

thy fleſh, and with it ſuſtain mine age, before that famine devour thee and thy body be conſumed, render unto thy mother, that which ſhe gave unto thee, for thou cameſt of her, and thou ſhalt return into her. For I will bring thee into the ſelf ſame ſhop, in the which the breath of life was breathed into thy noſtrils; foraſmuch as thou art my well beloved ſon, whom I have loved alwaies with all my ſtrength: Be therefore meat for thy mother, & ignominy and reproach to the Seditious, that by violence have taken away our food. Wherefore my ſon hear my voice, and ſuſtain my ſoul and my life, and go to the end that is determined for thee by my hands, thy lot be in the garden of *Eden*, and *Paradiſe*; be thou meat for me, and a rebuke and ſhame to the Seditious, that they may be compelled to ſay, *Lo, a woman hath killed her ſon, and hath eaten him.*

So when ſhe had thus ſpoken to her ſon, ſhe took the child, and turning her face away leſt ſhe ſhould ſee him dye, ſhe killed him with a ſword, aud after cut his body into certain pieces, whereof ſome ſhe roſted, ſome ſhe ſod, and when ſhe had eaten of them, ſhe laid up the reſt to keep.

The ſavour of the fleſh roaſted, when it came out into the ſtreets to the people they ſaid one to another: See, here is the ſmell of roaſt meat. Which thing came to the know edg of the Seditious at length, who went into the houſe of the woman, and ſpake roughly unto her, Why ſhouldeſt

ſhouldeſt thou have meat to live with, and we dye for hunger? The woman made them anſwer, and ſaid unto them, Be not diſpleaſed, I beſeech you, with your handmaid for this, for you ſhall ſee I have reſerved part for you. Sit you down therefore, and I will bring it you, that ye may taſte thereof, for it is very good meat. And by and by ſhe covered the table, and ſet before them part of the childs fleſh, ſaying, Eat I pray you, here is a child's hand, ſee here is his foot and other parts, and never report that it is another Womans Child, but my own only Son that ye knew with me; him I bare, and alſo have eaten part, and part I have kept for you. When ſhe had ſpoken, ſhe burſt out and wept, ſaying, O my Son, my Son, how ſweet waſt thou to me whiles thou yet livedſt, and now at thy death alſo thou art ſweeter to me than hony. For thou haſt not only fed me in this moſt grievous famine, but haſt defended me from the wrath of the Seditious, wherewith they were incenſed towards me, when the ſmell of the meat brought them into my houſe. Now therefore are they become my friends, for they ſit at my Table, and I have made them a feaſt with thy fleſh.

After ſhe turned her to the Seditious, and bad them eat, and ſatisfie themſelves: for why (ſaith ſhe) ſhould ye abhor my meat which I have ſet before you: I have ſatisfied my ſelf therewith, why therefore do you not eat of the fleſh of my ſon? Taſte and ſee how ſweet my ſons fleſh is, I dare

dare ſay ye will ſay, It is good meat. What needeth pitty? Ought ye to be more moved therewith then a Woman? If ye will in no wiſe eat of the ſacrifice of my ſon, when as I have eaten thereof my ſelf, ſhall not this be a ſhame for you, that I ſhould have a better heart, and greater courage then you? Behold, I have prepared a fair Table for you, moſt valiant men, why eat ye not? Is it not a good feaſt that I have dreſt for you? and it is your will that I ſhould make you this feaſt. It had been my part rather to have been moved with pity of my Son, then yours: and how chanceth it therefore that you are more mercifull than I? Are ye not they that ſpoiled my houſe, and left me no kind of food, for me and my Son? Are ye not they that conſtrained me to make you this Feaſt, notwithſtanding the greater hunger that I have? Why then eat ye not thereof, when as ye were the Authors and cauſers that I did this deed? The *Jews* hearing this matter, were wonderfully ſmitten in ſadneſs; yea, even the Governours of the Seditious began to ſtoop when they heard of this, ſo that they all in a manner deſired death, they were ſo amazed at this horrible Act. Many therefore of the common people ſtole out in the night forth of *Jeruſalem* with all their ſubſtance to the *Romans* Camp, and ſhewd *Titus* of this. Who wept thereat, and was ſorry for the matter exceedingly, holding up his hands to Heaven, and crying, *Thou Lord God of the world, God of this houſe, to whom all ſecrets are known, which alſo knoweſt*

knoweſt my heart, that I came not againſt this City as deſirous of Wars, but rather of Peace, which I ever offered them; but yet the Cittizens thereof evermore refuſed it, although I oftentimes intreated them. And when they deſtroyed one another by their civil diſſention, I would have delivered them, but I found them alwaies like moſt fierce and cruel beaſts, nothing ſparing themſelves. And this miſchief is come now ſo far, that a woman hath eaten her own fleſh, being driven thereunto by moſt extream neceſſity. I have heard, and my forefathers have told me, of all the power that thou haſt exerciſed in times paſt towards them and their Fathers, how thy Name dwelt amongſt them. For thou broughteſt them out of Egypt, with a ſtrong hand, and a ſtretched forth Arm, out of the Houſe of bondage, to whom alſo thou divideſt the Sea, leadeſt them through it dry, and drowneſt their Enemies in the water; after conducteſt thy people thorow the wilderneſs, and fed'ſt them with bread from Heaven, thou cauſedſt Quailes to fly unto them, and broughteſt out water out of the rock for them. At length thou broughteſt them into this holy Land by great and terrible Miracles and Wonders: For thou dryedſt up the water of Jordan, and madeſt them ſtand up in a heap, till they were paſſed over: Thou didſt cauſe the Sun and Moon alſo to ſtay their courſe for thy peoples ſake, til they might vanquiſh their enemies. Thou wouldeſt that thy Name ſhould dwell amongſt them, and thou gaveſt them this City by inheritance: Some of them thou didſt chooſe for thy ſelf to be Prophets, which might conduct thy people, teach them,

and

and lead them into the right way, to give them warning of future miſeries, that they might take heed, and beware of them. Moreover, thou didſt chooſe of them Prieſts to ſerve thee, and to bleſs thy people Iſrael; certain godly men amongſt them thou dreweſt unto thee, and in a fiery Chariot thou didſt carry them up to Heaven; Thou ſmoteſt the tents of the King of Aſſur, *and killedſt in them* 8718 *men. Theſe and divers other things have I heard of my forefathers, yea, and of* Joſeph *the Prieſt a very wiſe man: And now, Lord God, this people which I have ſtriven againſt I would have ſaved, had they truſted in thee, but thou ſeeſt they truſt not in thy ſaving health, but in their own Sword.*

When *Titus* had ſayed all theſe things, he commanded to bring an iron Ram, and to bend it againſt the new wall which the Seditious had raiſed, that they might batter it down; but many of the Nobles among the Seditious came forth unto *Titus*, and made peace with him, whom he placed among his chief men.

Shortly after the *Romans* ſet on fire one of the Gates of the Temple that was ſhut, whoſe door was covered over with ſilver, and while the timber of it burnt, the ſilver melted, and ran upon the ground; ſo when the Gate was open, the way appeared which leadeth to the *Sanctum Sanctorum*.

As ſoon as *Titus* ſaw it, he honored it with great reverence, and forbad his people that none ſhould come nigh it; Wherefore he commanded a Proclamation to be publiſhed throughout all

all his Camp to this tenor; *Whosoever cometh near the Sanctuary, shall suffer death for it.*

He appointed also a strong band of men to keep the Temple, that it might not be prophaned and unhallowed by any of his: But his Princes and Captains answered; Unless this House be set on fire, thou shalt never subdue this people, in regard that to preserve it, they vow to die.

Notwithstanding *Titus* would not hearken to their counsell, but appointed some of his own souldiers, and such *Jews* as had come in to him to keep Ward, giving them charge to preserve the Temple and *Sanctum Sanctorum*, lest it should be polluted.

The Seditious *Jews* that remained in *Jerusalem* seeing the *Romans* depart from the Temple, and leaving Guards behind, they ran upon them with their swords drawn, and slew every soul of them: Which *Titus* hearing, he brought his whole Army thither against the Seditious, and killed many of them, the rest fled to Mount *Sinai*.

The next day the *Romans* set fire on the *Sanctum Sanctorum*, laying Wood to the doors that were covered over with gold, and then firing it; so after the gold waxed hot, and the timber burnt, the *Sanctum Sanctorum* was open, that all men might see it in the ninth day of the fifth month, which was the very same day that it was open also in the time of the *Chaldees*: The *Romans* therefore rushing into the *Sanctum Sanctorum*, gave a great shout while it burnt, which

when *Titus* heard, he haſtened to quench the fire, and ſave the *Sanctum Sanctorum*, but he could not do it, becauſe it was ſet on fire in ſo many places: thereupon *Titus* cried unto them, that they ſhould forbear, but they would not hear him: For as a vehement floud of Waters breaketh through all things, and drives them down before it; with ſuch a furious violence the Gentiles ruſhed upon the Lords Temple, the fire flaming every where out of meaſure.

When *Titus* ſaw he could not reſtrain them from the *Sanctum Sanctorum* with words, he drew out his Sword, blaming the Captains of his own people, and others that were not *Romans* he killed; and he cried out ſo long and ſo loud upon them, that he was grown hoarſe.

The Prieſts that were within the *Sanctum Sanctorum* withſtood the *Romans* ſtoutly, till they were able no longer to lift up their hands: Wherefore when they ſaw there was no other ſafeguard left, they leaped into the fire, and divers other *Jews* with them, and ſo burnt all together, ſaying, *What ſhould we live any longer now there is no Temple?* Yet *Titus* ceaſed not to ſtrike the people, and chaſe them from the Temple, and being grown ſo weary, that all his ſtrength fail'd him, he fell upon the ground, and forbore crying upon them any further.

After that the *Sanctum Sanctorum* was burnt, *Titus* aroſe, and entring therein to, he ſaw the glory and magnificence thereof, and believed it was the houſe of the Lord; for as yet the fire had not conſumed all, therefore he ſaid:

Now

Now I well perceive that this is no other then the House of God, and the dwelling of the King of Heaven, neither was it for nought that the Jews stood so earnestly in defence thereof; nor did the Gentiles also without good cause send gold and silver to this Temple from the farthest parts of the World; for great is the glory of it, and it surpasseth all the Roman, *and Temples of the* Gentiles *that ever I saw. The God of Heaven, who is the God of this House take vengeance of the Seditious, whose mischievous and hainous deeds have brought this evil upon them.*

CHAP. IV.

THe Seditious that yet remained at *Jerusalem*, seeing the *Sanctum Sanctorum* to be burnt, they set the rest of the Temple a fire themselves, with all the houses that were filled with treasure, and all sorts of precious jewels; and where they knew there remained yet some victuals, they set it also on fire, lest the *Romans* should receive benefit thereby.

After this the *Romans* quenched the fire, and set up their Idols and images in the Temple, offering burnt offerings unto them, and blaspheming, mocking, and railing at the *Jews*, and their laws, in presence of their Idols. About that time arose one who prophesied a lye unto the Seditious that remained yet in *Jerusalem*,

exhorting them to play the men, and oppoſe their enemies; for now, ſaith he, ſhall the Temple be built by it ſelf, without humane hands, that God may declare his power unto the *Romans*, who now glory in themſelves, to have overcome the *Jews*; therefore if you fight ſtoutly this day the Temple ſhall erect it ſelf; hereupon the Seditious ſet furiouſly upon the *Romans*, and ſlue many of them, which made the *Romans* who had favoured them formerly, to kill them like ſheep.

Theſe things hapned, becauſe they gave credit to a falſe Prophet, and marked not the ſigns that appeared formerly: For the year next before the coming of *Veſpaſian*, there was ſeen a ſtar on the Temple ſo bright, as if a man had ſo many drawn ſwords in his hands; And the ſame time this Star appeared, which was at the ſolemn paſsover, that whole night the Temple was light and clear as mid-day, and continued ſo ſeaven nights together. Underſtanding men knew well enough that this was an ill augury, though others thought it good. The ſame time alſo they brought a heifer for a ſacrifice, which when ſhe was knocked down, ſhe calved a Lamb.

Beſides, there was a certain gate called the Eaſt gate, that was never opened nor ſhut, but twenty men had enough to do about it, and the creaking of the hinges might be heard a far off; This gate was found open without any mans help, and they could not ſhut it, till a great number joyned their ſtrength.

Moreover there was diſcerned on the *Sanctum Sanctorum*,

Sanctorum, a whole night long the face of a man wonderfull terrible.

There appeared alſo the ſame time, four Chariots with horſemen, and great blaſts in the skie, coming towards *Jeruſalem*. In the feaſt of the weeks, the Prieſt likewiſe heard a man walking in the Temple, and ſaying with a great and wonderfull terrible voice, *Come let us go away out of this Temple, let us hence away.*

But eſpecially there was one ſurpaſſed all theſe; a certain man in the City, of a baſe degree, called *Joſhua*, began to cry upon the feaſt of Tabernacles, in this wiſe; *A voice from the Eaſt, a voice from the Weſt, a voice from the four winds of the Heavens, a voice againſt* Jeruſalem, *a voice againſt the Temple, a voice againſt the bridegroom, a voice againſt the bride, and a voice againſt the whole people.*

Thus he cried very oft, ſo that they of *Jeruſalem* hated him, and ſaid unto him, Why crieſt thou alwaies this cry; But the Governour of the City forbad them to wrong him, ſuppoſing he was mad: Therefore for four years ſpace he never left crying out, *Wo to Jeruſalem, and to the Sanctuary thereof.*

When the wars had begun, and the Town was beſieged, it fortuned as he wandred upon the walls, he added this alſo unto his cry, *Woe unto my ſelf*, and with that a ſtone came out of an Engin from the Camp, that daſhed out his brains.

At that time alſo there was a Writing found graven in an old ſtone; *What time the building*

of the Temple ſhall be brought to a four ſquare then it ſhall be deſtroyed: Now when the *Antochia* was taken and razed by the *Romans*, and the Walls of the Temple were all bruiſed, the *Jews* making ſpeed to repair the ruines and dilapidations, without remembrance of the old Writing, they made the Temple four ſquare. Beſides, theſe words were found in the Walls of the *Sanctum Sanctorum*, *When the whole building of the Temple ſhall be four ſquare, then ſhall a King reign over* Iſrael, *and that King and Ruler ſhall reign over all the Land of* Iſrael. Some interpreted this of the King of *Iſrael*; but the Prieſts ſaid, It is the King of the *Romans*.

The whole *Roman* Army being now come into the Temple, and the *Jews* fled to *Mount Sion*, the *Romans* ſet up their idols in the Lords Temple, and railed at the *Jews*; It happened, that there came down to the *Romans* a little boy of the Prieſts from *Mount Sion* to a Captain of the Wall, Keeper of the Temple, deſiring him to give him ſome water; he taking pity on the boy, gave him ſome; the boy taking the veſſel the water was in, firſt drank himſelf, then ran away with the reſt: the Captain made ſhew to run after him, but let him go of purpoſe.

Once when the *Romans* were at their ſacrifice with *Titus*, ſome Prieſts came and beſought him, that he would not kill them, he anſwered, Why do you wiſh to live now, and not rather dye with your brethren who have ſuffered death for Gods ſake, and for the ſake of this Houſe, whereupon he commanded they ſhould be all ſlain.

After

After *Schimeon* and *Jehochanan* ſent to *Titus* for peace: he anſwered, *This thing ye ſeek too late; but how cometh it to paſs, that you beg your lives now being ſo few, and that ye have waſted all things ſo deſperately: ye deſire life and yet perſevere in your malice, ſtill holding your ſwords in your hands; have we not now taken your City, Temple, and the* Sanctum Sanctorum. *What is there left for you to put hope in? Therefore caſt away your ſwords, and lay down your armour; and then if you come to me, I know what I have to do, peradventure I ſhall be gracious unto you.*

Schimeon and *Jehochanan* anſwered; *We have ſworn by the Lord our God, who is God of Heaven and Earth that we will never bear thy yoak nor ſerve thee, or make any peace to be ſubject to thee; therefore if it be thy pleaſure to ſhew us mercy, we will take our journey into the wilderneſs: in granting this, we will report to have found favour; if not, we will remain in this place to ſee what manner of death we ſhall dye.*

Titus hearing this, was much incenſed and ſaid, *remains the pride of your hearts, and the hardneſs of your neck ſtill with you, though ye be Captives? dare ye yet be ſo bold as to ſay, ye have ſworn not to endure our yoak!*

Then *Titus* gave commandment to the *Romans* not to omit any opportunity to ſet upon the Seditious, and by one means or other, to deſtroy *Schimeon* and *Jehochanan*. There was at that time, a certain man of the Royall Blood, whoſe name was *Sarach*: he accompanied with all his brethren and Sons that were there with

him of the Kings blood, came down from the *Mount Sion* to *Titus*, who received them honorably, and gently ordered them.

When *Jehochanan* and *Schimeon* underſtood that *Serach* and the reſt were gone, and had yielded themſelves to *Titus*, they went and ſet fire upon all that was in the Kings Pallace, that the *Romans* ſhould have no commodity thereby.

From thence they went to the Temple, where they found certain Commanders, and Captains, whom *Titus* had put in authority about the Temple, of whom three were chief: one Captain of the horſemen, the ſecond of the Chariots, and the third of the footmen, him they killed and took his companion, alive. One of them beſought them that had taken him, that he might be brought to *Schimeon* their Captain: Let him (ſaith he) do with me as he liſt, and in this one thing let me find favour at your hands. They agreed and brought him to *Schimeon*, who commanded his ſervants, as ſoon as he was come, to ſlay him. But while he that was appointed to this buſineſs made delay, and killed him not by and by, he whipt down off the hill, eſcaped, and came to *Titus*: who commanded him out of his ſight, being wroth with him, that he had not fought unto death, rather then to be taken alive.

But with the *Jews* was he wonderfully diſpleaſed, that they had ſo deſpightfully ordered his men: wherefore he commanded to kill all the *Jews*, as many as could be found, in the ſtreets of the City, whom he would have ſpared before

before, and cauſed proclamation to be made throughout all his Camp for their ſafety. Then died many of the *Jews*, ſo that every place was full of dead bodies. The men of War of the *Edomites* which were with *Schimeon*, perceiving how the matter went, ſent Embaſſadors to *Titus* to deſire peace, and to ſave their lives: which when it came to *Schimeons* ear, he went unto them, and ſlew the chief of them, and their Noblemen: the reſt of the people of the *Edomites* fled unto *Titus*. From that time forth, *Titus* commanded his men to uſe no more cruelty to the *Jews*. Soon after fled *Jehochanan* and *Schimeon*, and hid themſelves in certain caves. The reſt of the chief men of the *Jews* that were with them, ſeeing them now to be fled, came down from the Mount to *Titus*, and fell down upon their faces before him upon the ground, whom *Titus* received gently; As for the Seditious that were with *Schimeon* and *Jehochanan*, they fought till they all died together.

Then came forth unto *Titus* one *Joſhua* a Prieſt, ſon of *Schaftai*, the High Prieſt bringing with him two Candleſticks of gold which were in the Sanctuary, and the Tables of gold, with other veſſels of ſilver and gold, and alſo the holy veſtures decked with gold and precious ſtones; all thoſe he gave to *Titus*, who made him chief Prieſt over them that remained, next unto *Joſeph* the Prieſt: for *Titus* gave *Joſeph* authority as well over the Prieſts and Levites, as over the whole people of the *Jews*. Then was *Gorion* the Father of *Joſeph* that writ this Hiſtory,

ſtory, brought out of priſon, with his wife and children; among whom was one *Bonian*, *Joſephs* younger brother; he was a very wiſe and godly Prieſt, by whom God beſtowed many benefits upon the *Iſraelites*: for *Titus* left him at *Jeruſalem*, and took him not with him, as he did *Joſeph*. *Joſephs* father lived after the City was taken, twenty moneths, and died. They took alſo one *Phineas* a Prieſt, who was keeper of the treaſure-houſe: he bewrayed and detected to the *Romans*, all the Treaſures of the Prieſts, and their Veſtments; He gave alſo unto *Titus* a moſt precious oil, with ſweet odours, and perfumes, and garments alſo of purple, which the Kings of the ſecond Temple had given. Wherefore both this *Phineas*, and *Joſhua* whom we mentioned before, tranſgreſſed the Covenant of the Lord, and offended God, in that they delivered his Jewels to the enemies of his people, which they ought not to have done, but rather to have died for the glory of the Lord, as the other Prieſts did, which caſt themſelves into the fire.

Thus was the City of *Jeruſalem* taken, with all the precious things that were therein: And *Titus* went up to Mount *Sion*, took it, and razed the walls thereof. Three dayes after, *Jehochanan* ſore vext with hunger, left his place where he lurked, and came to *Titus*, fell down before him, and kiſſed his feet, ſaying, Save me O Lord King. *Titus* commanded him to be fettered with iron chains, and when he had cauſed him to be carryed about the Camp, ſo bound,

bound, and to be mocked of all men, by the ſpace of ſeven dayes, he commanded to hang him, and ſo got he a juſt end, and fit reward for his cruelty.

Afterward came *Schimeon* alſo forth of his den, being driven to it with famine. He had put on Kingly apparel, and ſhewed himſelf afar off, to the *Roman* hoſt; who ſeeing him, were afraid to go to him; but he called unto them, and askt for ſome Captain: Then one came forth and ſaid unto *Schimeon*, Tell me who thou art, and I will not kill thee; *Schimeon* anſwered therefore, and told him; I am *Schimeon*, that Seditious Captain of the *Jews*, which have made you ſo much ado; now I beſeech thee, ſhew me ſo much favour as to bring me to *Titus* thy Maſter, which he did: *Titus* therefore when he ſaw *Schimeon*, he commanded him to be faſt bound, and to be led about the whole hoſt, that he might be derided and mockt: Afterward, he was put to a ſore death; firſt his head was ſtriken off, then he was cut in many pieces, and caſt unto dogs; So he died an abominable death, being puniſhed for his iniquity.

The number of the *Jews*, as well Citizens as others, that came unto the Feaſt to *Jeruſalem*, which were ſlain, partly by the *Romans*, partly by the Seditious, during the whole time of theſe Wars, was known to be eleven hundred thouſand, beſides them whoſe number was not known; only they were counted which were ſlain and buried: Beſides them, they alſo were not reckoned, that after the death of

Jehochanan

Jehochanan and *Schimeon*, died with *Eleazar* the ſon of *Anani* the Prieſt: They that were led priſoners by *Titus* to *Rome*, were ſixteen thouſand men.

So *Titus* with *Joſeph* went to *Rome*, leaving *Bonian*, *Joſephs* brother at *Jeruſalem*, who was appointed to be the chief Prieſt of them that abode there; for *Joſeph* did requeſt it of *Titus*, which he performed. The Seditious were all ſlain, in the battel which they took in hand for the peoples ſake, and the Temple of the Lord: thoſe alſo that *Titus* took priſoners, were put to vile deaths; for he reſerved many to be mocking ſtocks in every City, where he paſſed by in the way to *Rome*; and in every Town he commanded ſome of them to be brought forth, and caſt unto the Lions, till they were all conſumed.

CHAP. V.

THere were certain people at that time, dwelling amongſt the Mountains of *Ararat*, that were called *Alanites*, whoſe power *Alexander* King of *Macedonia* fearing, cloſed them on every ſide. This people although they had no knowledge of the uſe of Iron, nor Armour; yet this was their manner, That one of them with a great pole burnt a little at the end, would put to flight a hundred good ſouldiers, were they never ſo well appointed, and armed. Until this year they were alwayes ſhut in, but now being oppreſſed with a great dearth and famine through-

throughout all the land, they ſent Embaſſadors to the people of *Hurkan* their neighbours, requiring them that they would open the ſtraights of the Mountains, that they might come forth with their wives & children, to ſeek them food.

The *Hurkans* granted their requeſts, and opened them the entrances of the Mountains; So they came forth, wandering here and there, ſpoiling divers Countries, till at length they took their journey toward the Mountains of the Land of *Madai*, where they found horſes, namely, in the Deſart of *Madai*, amongſt the people of *Ararat*; They got thoſe horſes, leapt upon them and entred the land of *Madai*. The Preſident or Ruler of the Country hearing thereof, fled into the higheſt hills, leaving his wife and children behind him for haſte, he was ſo afraid of the *Alanites*, knowing their valiantneſſe. Straightway he ſent unto them Embaſſadours to make peace with them, and he would let them have victuals upon this condition, that they would not ſpoil his Country: They made anſwer, If ſo be he would maintain them, and let them have food for the ſpace of one moneth, till the corn in their own Country were ripe, they would return home again at the moneths end; for we deſire not (ſay they) thy gold or ſilver, being men ſeparated from all entercourſe in traffick with other people, nor any thing elſe than food do we ſeek.

This their requeſt the Ruler granted them, and let them have a certain Grain called Mill, ſodden with one kind of fleſh or other. The

number

number of them was ſeven thouſand one hundred and fifty, and five thouſand one hundred and forty perſons. When the moneth was ended, and the *Alanites* underſtood the corn in their own Country was ripe, they departed out of the land of *Madai*, according as they had ſworn, and returned toward their own Country.

And as they were in their way homeward, *Mithridates* King of *Ararat* came againſt them to annoy them, minding to drive them from his coaſts, leſt they ſhould waſte his Country. Therefore while they marched through this Country going toward their own, *Mithridates* made War upon them, but his men were beaten down by the *Alanites*, like as graſſe falls upon the ground when a ſtrong man treads upon it. Then one of the young men of the *Alanites*, in deſpight, put a rope about *Mithridates*'s neck, and drew him after him, unto his great ſhame. *Mithridates* gat out his ſword, and cut aſunder the rope and fled. To whom the *Alanites* looking back, ſaid, Go thy way, get thee home and make no more war upon us hereafter; for we were not minded to waſte thy Land, nor yet to kill thy people. For if we had ever intended it, Could we not have done it long ago, when as nothing is betwixt us and you, but the Mountains of *Ararat*? But we were of this mind, that we ſhould greatly offend to kill men of our own ſhape and likeneſſe. See now how *Alexander*, which went about to ſubdue the whole earth, and to declare his power, cloſed us up within our land, Why? becauſe he was afraid we

we ſhould come out upon him. But we laught him to ſcorn when he did it. If we had lifted, we could have letted him from ſhutting us in, and to make no peace with him: but we made no reckoning of his doings. For it is our cuſtom to keep us within our own Country, we ſeek no other Land, when as our own Land is better than any other. It pleaſed us well that he incloſed us, that the cruel wild beaſts which are in the Mountains of *Ararat*, could have no paſſage to us. The cauſe we came out now, was nothing elſe, then that we were oppreſſed with a great dearth, and we determined to be no longer from home, then till our own fruits were ripe, & then to return, as you ſee we do. If we had been minded to win your Land, had we not been able utterly to have overcome you, and to have gotten the dominion over you? But neither ye nor your Country did ever delight us greatly; for our manners differ far from yours.

Behold, the King of *Medes*, when he had kept us for a moneth, we harmed him not, we are not wont to hurt men as ye are, that cannot be content with your own ſtate, but muſt deſire other mens inheritance. Now therefore go and return to your own Country, and ſo will we to ours, without doing you any more hurt: wherefore ye need not be afraid of us. So the *Alanites* went home to their own Countries, having ſlain of *Mithridates* people, three hundred thouſand men, and never a one of their own was killed.

Tirus hearing of this, was deſirous to go unto them, to let them underſtand his valiantneſſe; but

but he could not compasse it, because all his best men were spent in the Wars at *Jerusalem*. Wherefore he determined to return to *Rome*, after he had taken *Jerusalem*, where he abode as yet besides the *Antiochia*. There he had intelligence that divers of the *Jews* were gathered together, with whom was *Eleazar* the son of *Anani* the Priest, who during the siege, fled unto a certain Hold, called *Mezira*, whereupon many of the *Jews* resorted to him.

Titus hearing this, that many had joyned themselves to *Eleazar*, feared lest after his departure, *Eleazar* might from thence make an inrode, and take *Jerusalem*, and destroy the *Romans*, which should be no small damage to the *Roman* Empire. Wherefore he made out against him, and sent thither one *Silcham* a Noble man of *Rome*, with a great host to besiege *Mezira*; but he could not get it.

Wherefore he sent unto *Titus* for an Iron Ram, to batter the Walls withal; which after he had received it, he beat down the walls of *Mezira* therewith. The *Jews* seeing that, raised a great Countermure within of Wood and Timber, which the *Romans* set on fire and burnt. After that, they assaulted the Town from morning till night, at what time the *Romans* left off, supposing they were not able to prevail against *Eleazars* defence in the dark.

Eleazar in the mean season, called an assembly of all the chief men of the *Jews* that were with him, and said unto them in this wise:

'Come

'Come hither ye ſeed of *Abraham*, and King-
'ly Prieſthood, which have until this day ever
'prevailed againſt the enemies of God; Let us
'hear your advice what is beſt to be done a-
'gainſt this multitude that is come upon us at
'unawares. Ye ſee that at this time chiefly it
'becometh us to follow the courage and valiant-
'neſſe of our forefathers, wherewith they were
'in time paſt endued: Conſider moreover, that
'every thing hath his end, and there are ſome
'times in War, when as men are wont to
'follow the purſuit, ſometimes to flee from the
'ſame whom they purſued, and to humble
'themſelves before them. *And it is no ſhame to*
'*be humbled and diſgraced, when as all things have*
'*their determinate end.* Albeit, whoſo is of an
'haughty courage, he muſt ſo eſtabliſh his
'heart, that he quail not with fear; then ſhall
'he be deemed a valiant man. If ye therefore
'be of that courage that ye fear not death, then
'will I call you valiant men and worthy. Con-
'ſider the fortitude of *Abraham* our father, and
'the fact that he did: for having but one on-
'ly ſon, whom *Sarah* bare unto him in her
'age, he never ſtaggered nor ſtayed at it to of-
'fer him up to the Lord God for a burnt-offe-
'ring: for he thought not that he ſhould kill
'him, but perſwaded himſelf moſt certainly, that
'he ſhould promote him to the life and light
'of the Lord, foraſmuch as for the love of God,
'and at his commandment, he ſhould have kil-
'led him. Weigh the thing that *Joſiah* the juſt
'King did, who ſetting at nought this wretched

'life, and aſpiring to everlaſting felicity, would 'not avoid the jeopardy of his life, when as he 'might have done it. For although *Pharaoh Ne-* 'cho ſaid, He came not againſt him, but againſt 'the King of the *Chaldees*, yet would not *Joſiah* 'hear him, but rather proceeding againſt *Pha-* 'raoh in arms, was ſlain in the battel, and went 'unto that great Light in the Garden of Pa- 'radiſe, which is the lot and inheritance of the 'juſt. We know that in this world no man re- 'ceives the reward of his righteouſneſſe, but it 'is laid up for him in the other world: where 'he ſhall reap the fruit of his righteouſneſſe, 'that he hath ſown in this world. Neither doth 'long life in this world profit a man to the at- 'taining of everlaſting bliſſe, except he work 'righteouſneſſe, and lead his ſoul forth of dark- 'neſſe, into light: like as contrariwiſe, ſhort- 'neſſe of life hindreth no man from everlaſting 'happineſſe, if ſo be it, his ſoul have no defect 'in thoſe things that pertain to the world to 'come. For *Abel* which was ſlain of his bro- 'ther, lived no long life: yet when he had 'ended it, he obtained everlaſting reſt: but 'Cain that lived long in the world, was a wan- 'derer and a runagate in this earth; and 'after this life, went to perpetual miſery. 'Now therefore, my Brethren, if we alſo ſhall 'live any longer, our life ſhall be a miſer- 'able life, and our dayes, dayes of vanity 'and travel: yea, our ſoul as long as it ſhall 'remain in this body, it ſhall be toſſed with 'great tribulation: but if it once go forth

'then

'then ſhall it rejoyce, and never be afraid.
'And all the dayes that it is in the body, it ne-
'ver leaveth weeping and mourning: for it is
'the Spirit of life, which is hedged within the
'body, by ſinewes, & bones, none otherwiſe then
'if it were bound with chains. The ſpirit is
'alſo that which quickneth the fleſh, that is ta-
'ken of the duſt of the earth, for fleſh cannot
'quicken the ſpirit. Beſides this, the ſpirit
'is that which obſerveth and marketh the
'fleſh, and ſearcheth the works thereof, ſo
'long as it is in the body; yea, the fleſh can-
'not ſee the ſpirit, but the ſpirit ſeeth the fleſh
'alwayes, neither is there any member of the
'body hid from it. The eyes alſo of the body,
'cannot perceive what time the ſpirit reſorteth
'to the fleſh, and departeth from the ſame;
'for the ſpirit of man which is his ſoul, is from
'heaven, but the fleſh is taken from the earth.
'Wherefore the ſoul may remain without the
'body, but not likewiſe the body without the
'ſoul; and when the ſpirit comes to the fleſh,
'it viſiteth it as a neighbour is wont to go and
'ſee his neighbour, and quickeneth it; and
'when again it departeth from it, the fleſh dy-
'eth, and if the ſoul will follow the deſires of
'the fleſh, then this is the death of the ſoul, but
'if it give no ear unto the fleſh, then ſhall the
'ſoul come to the light of life, and the fleſh
'ſhall die.

'Wherefore the ſoul is glad when it depart-
'eth out of the body, like as one that hath
'been bound, is well contented when he is

'diſmiſſed out of priſon. For all the while that 'the ſoul is kept cloſed in the fleſh, it is as it 'were a ſlave, in moſt hard and grievous bon-'dage under a hard Maſter. Therefore when 'it departeth from the body, it is glad, becauſe 'it muſt go to the Garden of Paradiſe Thus 'ye ſee that in this life, the ſoul is compared 'to a bond ſervant and ſlave.

Much more than this, did he diſcourſe of the immortality and bleſsedneſs of the Soul before them, which we have omitted here. And making then a Digreſſion from that, he lamented and wept moſt bitterly for the caſe of the City of *Jeruſalem*, ſaying:

Where is now the City of *Jeruſalem*, that great and populous City? Where is that moſt beautiful City of Sion, and that holy City which rejoyceth the whole Earth? O thou worſhip of *Iſrael*, the mirth of our hearts, whither is thy glory come? Where is thy magnificence, O *Jeruſalem?* Where be the hills of the daughter of Sion? Where be her Kings and Princes? Where be the Kings that were accuſtomed to come to enquire of her welfare in her gates? Where are her Sages and Elders, her young and moſt valiant men, which were jocund and merry in her ſtreets upon her Sabbaths and Feſtival dayes? Where is her famous Sanctuary, the Dwelling of the Almighty God? Where is the Houſe of *Sanctum Sanctorum*, the habitation of holineſs, wherein no man might ſet his foot but the high Prieſt, which he never but once a year entred into, but in thee? O *Jeruſalem*,

ruſalem, thou wa'ſt once repleniſhed with people, and renowned amongſt Kings, beloved of God; in thee was eſtabliſhed the ſeat of the Kingdom of Juſtice and Judgement, whoſe Streets were paved with moſt precious Marble, whoſe walls gliſtred and ſhined with the ſame Stone; whoſe Gates were every one plated with Gold and Silver, whoſe Walls were builded with great Stones moſt honourably, whoſe Prieſts in the midſt of the Sanctuary, (like to Angels of God, and Princes of Holineſſe, with Sacrifices and burnt-offerings) made the Lord loving to thee and thy people. How art thou now full of ſlain men, and carcaſes which have periſhed, ſome by the ſword, ſome by famine? and how are thy ſons that dwelt in thee, and the ſtrangers alſo that reſorted to thee, to honour thy Feaſts, brought to ruine now in thee? How art thou fallen from the height of thy pride, and how art thou ſet afire and burnt even unto thy foundations, and art left deſolate and ſolitary? What eye is ſo hard that can behold thee? What heart ſo ſtony that can endure to ſee thee? How art thou become a burying place of carcaſes? and how are thy ſtreets made void and deſtitute of living creatures? and they which heretofore were repleniſhed with living, are now ſtuffed with dead? How hath the aſhes of the fire covered thee, that the Sun cannot come at thee? How do the ancient men, which in times paſt did ſit in midſt of thee, in the ſeat of wiſdom, judgement, and juſtice, now ſit by the carcaſes of their

children, to drive away Crows and beaſts from them, having their hoary heads beſprinkled with duſt and aſhes, inſtead of their glory? and thoſe women, thy daughters that are left, they remain in the houſes of them that made thee deſolate, not that they may live, but be unhallowed and polluted? Who ſhall ſee all theſe things in thee, and ſhall deſire to live, rather than to die? Who, knowing the magnificence thou hadſt of late, and now ſhall ſee thine ignominy and diſhonour of the ſame, will not chuſe to die? And would God we had been dead before, that we might not have ſeen in thee this thy reproach: O that we were without eyes, that we might not be compelled to ſee theſe miſchiefs that are in the midſt of thee! And behold we live a moſt ſorrowful life; for our enemies even now afore we be dead, caſt lots for our ſons and daughters, to divide them amongſt them to be their ſervants and handmaids.

When *Eleazar* had ended this lamentation, he ſpake to the people that was with him, thus:

Now therefore, Brethren and friends, take compaſſion of your ſelves, your wives, and children, with the old men which be with you: Let them not be led into bondage without all mercy, that they be not conſtrained to mourn under the hands of their enemies. For if you do this, ye loſe without doubt all places that are prepared for you in the world of righteouſneſs, neither ſhall ye have any part in the light of life. Yea rather with your own hands kill them: For if ye will do ſo, they ſhall be counted as ſacrifices moſt acceptable unto God. And that done,

we

we will, after, iſſue out upon our enemies, and fight againſt them till we die valiantly for the glory of the Lord. For we will never ſuffer them to bind us with bonds and chains, as bondſlaves in the hands of the uncircumciſed. Neither will we ſee our ancient men to be haled by the beards before our eyes moſt miſerably, nor yet our maids, wives, and daughters, to be prophaned, unhallowed, and defloured, nor our ſons crying to us, and we cannot help them. For what ſhall our life avail us, after that our land is deſolate, our Sanctuary razed, the Romans *will raviſh our wives, and daughters before our eyes, and oppreſs our ſons with a moſt grievous and hard yoke? Now therefore it is better for us all to kill our wives and children, whoſe blood God ſhall accept thankfully as the blood of burnt offerings, and after we will iſſue out upon the* Romans, *fight till we be all deſtroyed, and die for the glory of the Lord our God.*

Theſe men therefore went and gathered together their wives and daughters, embraced them, and kiſſed them ſaying; Is it not better for you to die in your holy Country honourably, than to be led away into bondage with great ignominy and ſhame into the Land of your enemies, and be compelled to die before the Idols of the *Gentiles?* Theſe ſayings when the people had heard, they broke forth that night in to great ſorrow, and penſiveneſſe, weeping and making great lamentation; but they all confeſt with one accord, that they had rather die than live. Therefore as ſoon as it was day, *Eleazars* companions killed their wives and children, and caſt their bodies into ceſterns

and wells that were in *Mezirah*, covering and ſtopping them with earth. Afterward iſſued *Eleazar* the Prieſt forth of the Town, with all his men, and forced a battel upon the *Romans*, of whom the *Jews* killed a great number, and fought ſo long, till they all died manfully for the Lord God.

But *Titus* left a remnant of *Iſrael* in the City *Jafnah*, and the villages thereabout, and in the City *Bitter*, and *Aoſſa*, and their villages; in which place *Rabby Jochanan*, ſon of *Sakkai*, was appointed chief. *Bonian* the Prieſt, younger brother to *Joſeph* the Prieſt, was put in authority by *Titus* for *Joſephs* ſake, over all the *Jews* which were at *Jeruſalem*. At the ſame time was *Raſchbag* a Prince of *Iſrael* put to death, and *Iſchmael* ſon of *Eliſcha* the high Prieſt: Moreover *Titus* was minded to have put *Rabby Gamaliel*, father of *Raſchbag* to death; but *Rabby Jochanan* ſon of *Sakkai* made ſuite for him and obtained pardon for his life. This *Rabby Jochanan* was he that came forth of *Jeruſalem* in the beginning, when *Veſpaſian*, father of *Titus*, came firſt againſt *Jeruſalem*, whom *Veſpaſian* honoured greatly; inſomuch that when he returned to *Rome*, he commended this *Rabby Jochanan* to his ſon *Titus*, commanding him to honour him; for he perceived he was a wiſe man.

Titus reigned two years after he had taken *Jeruſalem*, and died. He was a very eloquent man, expert in the Latine and Greek Tongue, and writ divers Works in both Tongues. He loved moſt intirely, juſtice and equity; for he waſted

waſted the City of *Jeruſalem* againſt his will, and being compelled thereunto; yea all the miſchief that came upon it, hapned through the malice and naughtineſs of the Seditious, as we have touched before.

THE Ten Captivities, OF THE JEWES.

THe *Iſraelites* were Ten times led into Captivity: Four times by the hands of *Sanherib*, and Four times by *Nabuchadnezzar*, Once by *Veſpaſian*, and Once by ſuperſtitious *Adrian*.

Firſt invaded them *Sanherib*, and tranſporthe *Rubenites*, the *Gadites*, and the halftribeof *Manaſſeh*. He took away alſo the golden Calf, which *Jeroboam* the ſon of *Nebat* had made: He led them into *Helah Habor*, to the River of *Gozan*, and to the Cities of the *Medes*. This Captivity was in the time of *Pekah*, the ſon of *Remaliah*.

The ſecond Captivity: *Hoſea* the ſon of *Ela* remained, and ſlue *Pekah* the ſon of *Remaliah*.

After

After he became the ſervant and ſubject of *Sanherib* ſeven years: Then came *Sanherib* the ſecond time, and carried away the tribes of *Aſar*, *Iſachar*, *Zebulon*, and *Nephtali*, of whom he let go free only one of every eight; He took away alſo another Calf that was in *Bethel*.

After the death of *Ahaz*, raigned *Zedekia* his ſon in his ſtead four years. The fourth year of whoſe raign, *Sanherib* came and intrenched about *Samaria*, beſieging it three years, and at length took it, in the ſixt year of the raign of *Hizkiahu*. So led he away the *Iſraelites* that were in *Samaria*, the tribe of *Ephraim* and *Manaſſe*; This is the third Captivity.

When *Nebuchadnezzar* had raigned eight years, he made wars againſt *Jeruſalem*, bringing with him the Chutean Hereticks out of *Babylon*, *Ethiopia*, *Hemates*, *Avim*, and *Sepharvavim*; and as he warred upon *Judea*, he took in that Country a hundred and fifty Cities, in the which there were two tribes, *Juda*, and *Simeon*, whom he took with him, and cauſed them forthwith to be led into *Halah*, and *Habar*, untill the King of the *Ethiopians* rebelled againſt him, whoſe kingdom was on the hinder parts of *Egypt*. Then taking *Juda* and *Simeon* with him, he made war with the King of *Ethiopia*. So the holy and bleſſed God placed them in the dark mountains. Here was four Captivities, whereby ten tribes went into exile by *Sanherib*. There remained yet of *Juda* one hundred and ten thouſand, and of *Benjamin*, one hundred and thirty thouſand in the City of *Jeruſalem*, over

over whom raigned *Hizkiahu*. Moreover *Sanherib* came out of *Ethiopia*, againſt *Jeruſalem* again, leading with him one hundred and ten thouſand; but the holy Lord overthrew him there, as it is written, *And the Angel of the Lord iſſuing forth, ſmote in the houſe of Aſar* 175 *thouſand men*. His people therefore was ſlain, and no man left but *Sanherib* and his two ſons, and *Nebuchadnezzar*, and *Nebuzaraden*; this ſlaughter was in the fourteenth year of *Hizkiahu*: From which overthrow untill the time that *Nebuchadnezzar* invaded the *Jews*, in the raign of *Jehojakim*, were a hundred and ſeven years,

The fourth year of *Jehojakim*, came *Nebuchadnezzar* the firſt time, and carried away three thouſand, and twenty and three, of the tribes of *Juda* and *Benjamin*, and of other tribes ſeven thouſand, all the able men, and all their power, binding them with chains; This is the fift captivity.

Seven years after this Captivity, came *Nebuchadnezzar* another time unto *Dophna* a City of *Antioch*, from whence he led four thouſand and ſix hundred of the tribe of *Juda*, and of *Benjamin* fifty thouſand, of the other tribes ſeven thouſand.

This tranſmigration made he in *Babylon*, which is the ſixt Captivity.

Furthermore, betwixt the ſixt bondage and the ſeventh, were nine years of the raign of *Zidkiahu*. When *Nebuchadnezzar* had raigned nineteen years, he came the third time unto *Jeruſalem*, and overcoming *Zidkiahu*; he burnt the

the Temple, and took away the Pillars, the brazen Sea, and the furnitures that *Solomon* made, and all the veſſels of the houſe of the Lord, and the treaſures of the houſe of the King which was in *Jeruſalem*; all the veſſels he ſent to *Babylon*. He ſlew alſo of the *Iſraelites*, nine hundred and one thouſand, beſides them that were ſlain to revenge the blood of *Zacharias*. The *Levites* ſtood ſinging a ſong, whiles ſlaughter was made of them; but they were not able to finiſh it, before the enemies entred the Temple, and found them ſtanding in their place, with harps in their hands. Therefore he carried away in this Captivity, the *Levites* which were of the ſeed of *Moſes*, ſix hundred thouſand, whom when the *Gentiles* had brought unto the Rivers of *Babylon*, they demanded of the *Jews*, *Sing us a ſong of Sion*: And by and by they gnawed off the tops of their fingers with their teeth, ſaying, *How ſhall we ſing the ſong of the Lord in a ſtrange Land?* And the bleſſed Lord ſeeing that they would not ſing a ſong, he enlarged them, and placed them on the further ſide of *Sambatia*. Moreover he tranſlated and carried away eight hundred, and thirty two thouſand, which were all of the tribe of *Juda*, and *Benjamin*, whereof he left in *Jeruſalem* ſix thouſand, ſetting over them for their Ruler, *Gedalia* the ſon of *Ahikam*, who was ſlain after by *Iſhmael* the ſon of *Natania*, whereupon the *Iſraelites* being afraid, fled from their Country into *Egypt*. This is the ſeventh tranſmigration and bondage.

The

The 27. year of the raign of *Nebuchadnezzar*, he took *Egypt* and *Tyre*, drowned the *Jews* that were therein, and the Nations which deſcended of *Amon* and *Moab*, and of the Land bordering upon *Iſrael*, and led *Jeremy* and *Baruch* with them into *Egypt*: This is the eighth Captivity.

Then the *Iſraelites* that remained alive in *Egypt*, departed unto *Alexandria*, and remained in it untill they grew and increaſed unto many thouſands; and who ſo ſaw not their glory, ſaw no glory in his time. For there was in it the Sanctuary, the Altar, the offerings, incenſes, the ordinance of bread, of faces, the houſes of ſtudies, and ſchools without number, men of great ſubſtance, riches, and power But wicked *Troganus* made war upon them, and ſlew very many of them: After came *Alexander* againſt them, who ſlew alſo many of them. Theſe are the eight Captivities or bondages, which befell in the firſt Houſe, and time of the firſt Temple.

After the deſolation of the firſt Houſe ſeventy years, *Cyrus* the ſon of *Eſther*, ſent unto *Nehemiah*, *Zerubbabel*, *Baruch*, and his whole ſociety, and they builded the ſecond Houſe. Then after four years, of the reign of *Cyrus*, after the Houſe was deſtroyed, *Ezra* went from *Babylon*, with forty thouſand in his company, and the *Iſraelites* were afflicted and vexed under *Cyrus* for the ſpace of 33. years.

Then came *Alexander* the King of *Macedonia*,

uia, and ſlew *Cyrus*, and when he had reigned tvvelve years, he died. After him came four Uſurpers, vvhich afflicted the *Iſraelites* 158. years. But after that, the ſons of *Haſmonani* came, and ſlevv thoſe Uſurpers, and taking the Dominion from them, reigned themſelves 103. years.

Then reigned one *Herod*, the Servant to *Chaſmonani*, vvho killed his Maſters, and their vvhole family, ſave one Maid vvhom he loved. But ſhe climbed up to the top of an houſe, and ſaid, There is no body left alive of my fathers houſe but I alone: ſo ſhe caſt her ſelf headlong from the top of the houſe, and died. *Herod* did lay her in honey, and preſerved her for the ſpace of ſeven years; There vvere that ſaid, he had carnal copulation vvith her after ſhe vvas dead.

Herod and *Agrippa* his ſon, and *Monazab* his nephevv, poſſeſſed the Kingdom one hundred and three years. So haſt thou four hundred and three years of the ſecond Houſe.

Then came *Veſpaſian Cæſar*, and *Titus* his wives ſon, and waſted the ſecond Houſe, carrying away *Iſrael* unto *Rome*. This is the ninth tranſmigration. Moreover, *Bitter* remained after the deſolation and waſting of the Temple fifty two years.

After that, *Adrianus* who uſed ſuperſtition with bones, made wars upon them, and tranſported *Iſrael* from their Country after he had ſpoiled it, conveying them into *Spain*. This is the tenth Captivity.

This

This *Adrian* vanquiſhed the *Jews*, (which rebelled the ſecond time againſt the *Romans*) with a final and utter deſtruction, forbidding and not ſuffering them, in any wiſe to enter into *Jeruſalem*, which he had began to fortify with very ſtrong walls, and cauſed it to be called *Helius* after his own name. He cauſed alſo a Sow to be graven over the chief gate of the City, and a *Jew* under her feet, carved in ſtone, in token of their ſubjection.

A Corollary.

THus the ancient Nation of the *Jews*, which in former times might have been called the Favorite of God Almighty, was utterly deſtroyed, and their City demolliſhed; the famous City of *Jeruſalem*, which had been five times ſurprized and ſacked before.

Firſt, *Aſocheus* King of *Egypt*, after him *Antiochus*, then *Pompey*: And after him *Herod* with *Soſius* took it, yet did they not diſmantle, much leſs deſtroy it. But before them the Kings of *Babylon* ruin'd it after they had poſſeſſed it 1300 years eight months and ſix daies after the building of it. The firſt founder of it was one of the Princes of the *Cananites*, called in his own Language the juſt King: and indeed he was ſo, for he was the firſt Prieſt that ſacrificed to God, and dedicated a Temple there, calling the City *Solyma*: But *David* King of the *Iews* having driven out the *Cananites* gave it unto his people to be inhabited, and after 464 years and 3. months,

months, it was deſtroyed by the *Babyſonians*. And from King *David* who was the firſt *Iew* that raigned there unrill the time that *Titus* deſtroyed it, were 1179 years. And from the time that it was firſt Erected unrill it was thus ruined, were 2177 years; yet neither the Antiquity, nor riches, nor fame thereof then ſpread over the world, nor the glory of Religion, did any thing avail to hinder this hard deſtiny.

Such was the end of beſieging *Ieruſalem*, when there were none left to kill more, or any thing remaining for the ſouldiers to get, or whereon they ſhould exerciſe their courage, for they would have ſpared nothing that they could have ſpoiled; *Titus* commanded them to deſtroy the City and Temple, only leaving ſtanding certain Towers that were more beautifull and ſtronger then the reſt, *viz: Phaſelus*, *Hippicos*, and *Mariamne*, with the wall that ſtood on the weſt ſide, intending to keep a Garriſon there, and theſe were left to ſtand for Monuments of their ſtrength, and the *Roman* valour, which had overcome a City ſo well fortified; All the reſt of the City they ſo flatted, that they who had not ſeen it before would not believe it had ever been inhabited.

Eheu quàm tenui pendent Mortalia filo!

And now for an upſhot of all that hath been ſaid, take a ſhort view of the whole Matter:

Together with a true Character of the JEWS, *as they are at this day; With the hopes and deſires of all good Men for their Converſion.*

WHen the *Jews* had made the full meaſure of their ſins run over by putting to death the LORD of LIFE, Gods judgements (as they deſerved, and our Saviour foretold) quickly overtook them: For, a mighty Army of the *Romans* beſieged and ſackt the City of *Jeruſalem*, wherein by Fire, Famine, Sword, Civil diſcord, and Forrein force, eleven hundred thouſand were put to death. An incredible number it ſeemeth; yet it cometh within the compaſſe of our belief, if we conſider that the ſiege began at the time of the *Paſſeover*, when in a manner, all *Judea* was incloſed in *Jeruſalem*, all private Synagogues

doing then their duties to the Mother-Temple; ſo that the City then had more gueſts than Inhabitants. Thus the *Paſſeover*, firſt inſtituted by God in mercy, to ſave the *Iſraelites* from death, was now uſed by Him in juſtice, to haſten their deſtruction, and to gather the Nation into a bundle to be caſt into the fire of his anger. Beſides thoſe who were ſlain, ninety ſeven thouſand were taken captives; And they who had bought our Saviour for thirty pence, were themſelves ſold thirty for a peny.

The General of the *Romans* in this action, was *Titus*, ſon to *Veſpaſian* the Emperour; A Prince ſo good, that he was ſtyled the Darling of mankind, for his ſweet and loving nature; (and pity it was, that ſo good a ſtock had not been better grafted!). So vertuouſly diſpoſed, that he may juſtly be counted the glory of all Pagans, and ſhame of moſt Chriſtians. He laboured what lay in his power, to have ſaved the Temple, and many therein; but the *Jews*, by their obſtinacy and deſperateneſs, made themſelves uncapable of any mercy.

Then was the Temple it ſelf made a Sacrifice, and burnt to aſhes. And of that ſtately Structure which drew the Apoſtles admiration, not a ſtone left upon a ſtone. The walls of the City (more ſhaken with the ſins of the *Jews* defending them, than with the battering Rams of the *Romans* aſſaulting them) were levelled to the ground; only three Towers left

ſtanding

ſtanding to witneſſe the great ſtrength of the place, and greater valour of the *Romans* who conquered it. But whileſt this ſtorm fell on the unbelieving *Jews*, it was calm amongſt the *Chriſtians*; who, warned by Chriſt's predictions, and many other prodigies, fled betimes out of the City to *Pella* (a private place beyond *Jordan*) which ſerved them inſtead of a little *Zoar*, to ſave them from the imminent deſtruction.

Threeſcore years after, *Adrian* the Emperour re-built the City of *Jeruſalem*, changing the ſituation ſomewhat westward, and the name thereof to *Ælia*. To deſpight the Chriſtians, he built a Temple over our Saviours grave, with the Images of *Jupiter* and *Venus*: another at *Bethlehem*, to *Adonis* her Minion; And, to enrage the *Jews*, did engrave Swine over the Gates of the City. Who ſtorming at the profanation of their Land, brake into open Rebellion: but were ſubdued by *Julius Severus* the Emperour's Lievtenant, an experienced Captain, and many thouſands ſlain with *Bencochab* their counterfeit *Meſſias* (for ſo he termed himſelf) that is, *the ſon of a Star*; uſurping that Propheſie, Out of *Jacob* ſhall a Star ariſe; though he proved but a fading Comet, whoſe Blazing portended the ruine of that Nation.

The Captives, by order from *Adrian*, were tranſported into *Spain*; the Country laid waſte,

which parted with her people, and fruitfulneſſe, both together.

Indeed, Pilgrimes, to this day, here and there, light on parcells of rich ground in *Paleſtine*, which God may ſeem to have left, that men may taſte the former ſweetneſſe of the Land, before it was ſoured for the peoples ſins; and that they may gueſſe the goodneſs of the cloth, by the fineneſſe of the ſhreds. But it is barren for the generality; The ſtreams of Milk and Honey wherewith once it flowed, are now drained dry; and the whole face of the Land looketh ſad, not ſo much for want of dreſſing, as becauſe God hath frowned on it.

Yet great was the over-ſight of *Adrian*, thus totally to unpeople a Province, and to bequeath it to Foxes and Leopards. Though his memory was excellent, yet here he forgot the old *Roman* Rule; who to prevent deſolations, where they rooted out the Natives, planted in Colonies of their own people. And ſurely the Country recovered not a competency of Inhabitants for ſome hundred years after.

For, though many Pilgrims came thither in after-ages, yet they came rather to viſit, than to dwell. And ſuch as remained there, moſt embracing ſingle lives, were no breeders for poſterity. If any ſay, that *Adrian* did wilfully neglect this Land, and proſtitute it to ruine for the rebellion of the people; yet all account

it

it ſmall policy in him, in puniſhing the *Jews*, to hurt his own Empire; and by his vaſtation to leave fair and clear footing for forrein enemies to faſten on this Country, and from thence to invade the neighbouring Dominions: as after, the *Perſians* and *Saracens* eaſily over-ran and diſpeopled *Paleſtine*. And no wonder, if a thick Medow were quickly mown.

But to return to the *Jews*; Such ſtragglers of them, not conſiderable in number, as eſcaped this baniſhment into *Spain* (for few hands reap ſo clean as to leave no gleanings) were forbidden to enter into *Jeruſalem*, or ſo much as to behold it from any riſe or advantage of ground. Yet they obtained of the after-Emperours, once a year (namely on the tenth of *Auguſt*, whereon their City was taken) to go in and bewail the deſtruction of their Temple and people; bargaining with the Souldiers, who waited on them, to give ſo much for ſo long abiding there; and if they exceeded the time they conditioned for, they muſt ſtretch their purſes to a higher rate: So (what St. *Hierom* noteth) they who bought Chriſts blood, were then glad to buy their own tears.

Thus the main Body of the *Jews* was brought into *Spain*, and yet they ſtretched their out-limbs into every Country: So that it was as hard to find a populous City without a common ſink, as without a company of *Jews*. They grew fat on the bareſt paſture by Uſury and Brokage; though often ſqueezed by thoſe

Chriſtians amongſt whom they lived, counting them Dogs, and therefore eaſily finding a ſtick to beat them. And alwaies in any tumult, when any fence of order was broken, the *Jews* lay next harmes; as at the Coronation of *Richard* the firſt, when the *Engliſh* made great Feaſts, but the pillaged *Jews* paid the ſhot. At laſt for their many villanies (as falſifying of coin, poiſoning of Springs, crucifying of Chriſtian children) they were ſlain in ſome places, and finally baniſhed out of others.

Out of *England Anno* 1291. by *Edward* the Firſt; *France* 1307. by *Philip* the Fair; *Spain*, 1492. by *Ferdinand*; *Portugal* 1497. by *Emmanuel*. But had theſe two later Kings baniſhed all *Jewiſh* blood out of their Countries, they muſt have emptied the veins of their beſt Subjects as deſcended from them. Still they are found in great numbers in *Turky*; chiefly in *Salomibi*, where they enjoy the freeſt ſlavery: and they who in our Saviours time, ſo ſcorned *Publicans*, are now moſt employed in that office to be the *Turks* Toll-gatherers. Likewiſe in the Popiſh parts of *Germany*; in *Poland* the Pantheon of all Religions; and *Amſterdam* may be forfeited to the King of *Spain*, when ſhe cannot ſhew a pattern of this, as of all other Sects. Laſtly, they are thick in the Pope's Dominions, where they are kept as a teſtimony of the truth of the Scriptures, and foyl to Chriſtianity; but chiefly in pretence to convert them. But his Holineſſe's converting

faculty, worketh the ſtrongeſt at the greateſt diſtance: For the *Indians* he turneth to his Religion, and theſe *Jews* he converteth to his Profit. Some are of opinion of the general Calling of the *Jews*; And no doubt, thoſe that diſſent from them in their judgements, concur in their wiſhes and deſires. Yet are there three grand hinderances of their Converſion.

Firſt, the offence taken and given by the Papiſts, amongſt whom they live, by their worſhipping of Images; the *Jews* being zelots of the ſecond Commandment.

Secondly, becauſe on their converſion they muſt renounce all their goods as ill gotten; and they will ſcarce enter in at the door of our Church, when firſt they are to climbe over ſo high a threſhold.

Laſtly, they are debarred from the uſe of the new Teſtament, the means of their ſalvation. And thus we leave them in a ſtate moſt pitiful, and little pitied.

To give you then a right Character in brief; They are a people that know how to comply with the times, and the condition which they live in: eſpecially if their profit be concerned in it; reviled like dogs, and uſed like ſlaves, yet never ſhew ſo much as an angry countenance. A Nation which will thrive whereſoever they come; yet moſt by Uſury and Brokage; not lending any thing, but on pawns, and thoſe once forfeited, never more redeemable. The beſt of both Sexes, are ſaid to have

an unſavory rankneſſe, not incident (if not cauſed by ſluttiſhneſſe) to other people, from whom they are as different in their habit, as in their Religion. And as for that, they retain ſtill Circumciſion, as the badg & cogniſance of their Nation; but mingled with many Ceremonies not preſcribed by the Law, nor obſerved by the Antients; placing a void chair for the Prophet *Elias*, whom they believe to be preſent, though unſeen, at the Solemnity. And upon this they are ſo beſotted, that they conceive the Female Sex uncapable of eternal life, becauſe not capable of Circumciſion. And therefore uſe to name them with no other Ceremony, then at the ſix weeks end, to have ſome young wenches lift up the Cradle with the child in it, which ſhe that ſtandeth at the head, giveth the name unto. Of their Sabbath, ſo extreamly doting, that they have added to the ſuperſtitions left them by the Phariſees. And herein they are ſo preciſe, that if a *Jew* travel on the Friday, and in the evening fall ſo ſhort of his journey's end, that it amounts to more than 2000. cubits, or ſix furlongs, which they account a Sabbath-dayes journey, there muſt he ſit him down, and keep his Sabbath, though in a Wood, or Field, or the High-way ſide, without fear of wind or weather, of Thieves or Robbers, or without taking order for meat or drink; And ſo far have they gone in deſpight of Chriſt, as to declare it unlawful to lift the Oxe or Aſſe out

of

of a ditch, permitted in the ſtricteſt times of Phariſaical rigour; So pertinacious in retaining the difference of meats and drinks, that they will by no means ſit at the ſame Table with other men: and ſo preciſe in the dreſſing of it, that they will eat of no fleſh, but of their own killing only; and that too, with ſuch cautions, and reſervations, that if any of the entrails be corrupt or diſlocated, they wil ſell the whole beaſt to the Chriſtians for a very trifle; beneficial in that only to the neighbouring Chriſtians.

Wine they forbear, except it be of their own planting, not ſo much out of diſlike of that liquor; for they are generally good fellows, and love their bellies, as for fear the wine ſhould be baptized: A Ceremony much uſed in the *Eaſtern* parts. Of the coming of their Meſſiah ſo full of hopes, that there is no great Warriour ſtirring, but they look upon him as the man, till ſome ſad Tragedy or other which ſuffer under that perſwaſion, makes them ſee their errour; promiſing to themſelves whenſoever he cometh, a reſtitution of their Kingdom, and ſuch felicities therein, in the literal ſenſe of ſome Texts of Scripture, which carry in them a more myſtical and ſacred meaning. That in good time (but Gods, not theirs) they ſhall be made partakers of the ſeveral bleſſings which thoſe Texts do ſpeak of, is both the hope and wiſh of all pious men; who cannot chuſe but grieve, to behold the natural branches

ches ſo long diſmembred, and cut off from the Tree of Life. And this they neither hope nor wiſh for; but on ſome fair grounds preſented to them by St. *Paul*, who ſaid expreſſely, that when the fulneſſe of the *Gentiles* is once come in, that then all *Iſrael* ſhall be ſaved, *Rom.* 11. 25, 26. The words are ſo plainly poſitive, that they need no Commentary: Or, if they did, we have the general conſent of the Antients; Beſides the conſtant current of moſt Modern Writers, who cheriſh the glad hopes of their Converſion to the Goſpel; which the Apoſtle doth there aim at. *Origen*, *Athanaſius*, *Hierom*, *Auguſtine*, *Chryſoſtome*, for the Primitive times. *Beda* and *Hugo Cardinalis*, in the times ſucceeding. *Farrara* and *Thomas Aquinas*, for thoſe of *Rome*. *Calvin*, *Beza*, *Bullinger*, and *Peter Martyr*, for the Reformed Churches; beſides divers others of great note ſo expound that Text. Nor want there other Texts of Scripture to affirm as much, which he that doth deſire to ſee, may find them with the expoſitions of moſt Chriſtian Writers, in a Book writ by Doctor *Willet*, entituled *De generali & noviſſima Judæorum vocatione*; And thither I refer the more curious Reader. Out of all I ſhall take theſe words, *De illorum ſalute ſpes ſuperſit.* The *Jews*, (ſaith he) are not ſo wholly fallen from the favour of God; but that there ſtill remain ſome hopes of their ſalvation. Of their ſalvation then by the Goſpel of Chriſt, when the fulneſſe of the *Gentiles* is once come

in,

in, we conceive good hopes: but, whether there be any, of their reſtitution to their temporal Kingdom, is a farther queſtion; and not ſo clearly evidenced in the Book of God, though there be ſomewhat in that Book, which may ſeem to intimate it.

That the opinion of being reſtored by the *Meſſiah* to that temporal power which was taken from them by the *Romans*, was prevalent as well amongſt *Chriſts* Diſciples, as the reſt of the *Jews*, is, as I take it, clear enough in the Holy Goſpel. In ſuch a Kingdom, and no other, do the two ſons of *Zebedee* deſire to ſit, on both hands of their Maſter. And the ſame was it, and no other, which all of them expected, as appeareth by the words of *Cleophas*, Luke 24. 21. that *Chriſt* ſhould have reſtored unto them: *We thought*, ſaid he, *that This would have proved the man, that ſhould have redeemed*, From what? from ſin and Satan, or the curſe and bondage of the Law? Not ſo; ἀλλ' ἀπὸ τῦ ζύγυ τῆς δελείας, but from the yoke of vaſſallage, which the *Romans* had ſo lately impoſed on them, ſay the Fathers rightly; Touching the ſame it was, that they moved him ſaying, *Lord, wilt thou at this time reſtore again the Kingdom of Iſrael?* *Act.* 1. 6. In anſwer whereunto, our Saviour makes them no denial, as unto the thing, nor tells them that they never muſt expect ſuch a reſtauration; but only puts them off as unto the Time, and bids them reſt themſelves on the pleaſure of God the Father, in whoſe hand the diſ-

diſpoſing of all Kingdoms was; *It is not for you*, ſaith he, *to know the times and ſeaſons, which the Father hath in his own power.* ver. 7. By which anſwer, (as it ſeems to me) there is a poſſibility of reſtoring to their Kingdom alſo; though not in the τὸ νῦν, at that very inſtant when they were moſt deſirous to have it done, or at any other time fit for them to know, that being a ſecret which the Father hath reſerved to Himſelf alone.

Let

A Prayer.

Let the Conſideration of theſe things be unto us, as it was ſometimes unto an *Eminent Divine* (now with God), an occaſion of *prayer unto God* on their behalf, ſaying with him *in this*, or to the like effect.

Tho Fuller, D D. late Preacher at S. *Mary Savoy*. Weſtm.

O *Lord, who art* righteous *in* all thy wayes, and holy in all thy works, *we acknowledg and admire the juſtice of thy proceedings, in binding and hardning the* Jews; *as for their manifold impieties, ſo eſpecially*

ally for ſtoning thy Prophets, deſpiſing thy Word, and crucifying the Lord of Life. For which thou haſt curſed them, according to the prediction of thy Prophet, to abide many daies without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. But thou, O Lord, how long? How long O Lord, holy and true? How long Lord? wilt thou be angrie for ever? Thine anger is ſaid to endure but a moment; *but, Lord, how many millions of millions of moments, are contained in ſixteen hundred years, ſince thou haſt firſt caſt off thy firſt and antient people, the* Jews? *Remember* Abraham, Iſaac, *and* Jacob, *not for any merit in their perſons, which was none, but for the mercy in thy promiſes which is infinite, ſo frequently made,*

made, and ſo ſolemnly confirmed unto them. But O! remember the Orator on thy right hand, Chriſt Jeſus *our* Lord, *which was made of the ſeed of* David according to the fleſh; *and the Orator in thine own boſome, thine eſſential and innate Clemency, and let theſe prevail, if it may ſtand with thy good will and pleaſure, that thy people the* Jews *may be received into the arms of thy mercy. As once by a wilful and woful imprecation they drew the guilt of* his blood on them, and on their children: *So by thy free imputation, drop the merit of his blood* on them, and on their children. *For the ſpeeding of whoſe converſion, be pleaſed to compoſe the many different judgements of* Chriſtians *into one truth, to unite their diſagreeing affections in one love; that our examples may no longer diſcourage, but invite them*

them to the embracing of the true Religion. Oh mollifie the hearts, rectifie the wills, unvail the eyes, unstop the eares of those thy people, whom hitherto thou hast justly hardned: Reveal to their understanding, those Oracles *which thou hast committed to their keeping: That so our Saviour, who long since hath been* a light to lighten the Gentiles, *may in thy time be the* glorie of thy people Israel, *that so there may be* one Shepherd, and one Sheepfold. *Grant this, O Lord, for* Jesus Christ *his sake, to whom with* Thee, *and the* Holie Spirit, *be all Honour and Glory, now, and for ever more.* Amen.

FINIS.

BIBL. CANT. ACAD.

A Table

A

Table and brief Deſcription of the chief places mentioned in the Hiſtory of *Joſephus*.

ACo Ptolemais, *a City of* Phœnicia; *called ſo from* Ptolemy *King of* Egypt.

Aielona, *The name of a City belonging to the* Levites, *and of a village not far from* Nicopolis, *alſo the place whereabout (at the prayer of* Joſhua*) the Sun ſtood ſtill, while the* Canaanites *were ſlain.*

Alexandria, *A City in* Egypt, *built by* Alexander *ſon of* Philip, *King of* Macedon; *built in the form of a Macedonian chlamys, or cloak.*

Antiochia, *A City in* Syria, *lying on the Sea-coaſt, built by King* Antiochus.

Aoſſa, *A Town which* Alexander *King of the* Jews *wan, and incompaſſed it with a triple wall.*

Aram, *His country is at this day called* Syria; *he was one of the ſons of* Shem, *the ſon of* Noah.

Arabia, *A country lying on the Eaſt and North-Eaſt of the Holy Land, and is divided into* Felix, Deſerta, & Petræa *or* Arabia, *the Happy, the Deſert, and the Stony.*

Ararat, *A Mountain of* Armenia, *where* Noahs

Arke reſted.

Askalon, *One of the five principal Cities of the* Philiſtines, *built on the ſea ſhore, diſtant from* Jeruſalem 720. *furlongs.*

Aſdotum, *A very ſtrong City of the* Philiſtines, *where Giants ſometimes dwelt.*

Aſſur Aſſyria, *A Country lying near the Holy Land, ſo named from* Aſſur, *the ſon of* Sem.

Aſtaroth Karnaiim, *A City in the tribe of* Manaſſe, *on the other ſide of* Jordan, *in the very corner of the country of* Baſhan, *in the confines of* Arabia.

B

BEthſhemeſh, *or* Bethſemes, *A city belonging to the Prieſt, lying in the Land of* Juda, *in the lot of* Dan, *afterward aſſigned to the* Levites; *the people of this City were ſlain by the hand of God, to the number of* 50000. *for looking into the Ark.*

Bitter, *A very ſtrong City, not far from* Jeruſalem, *which the* Romans *took by famine.*

C

CAppadocia, *A little country being part of* Syria, *called by the Greeks* Leuco-Syria.

Cedron, *A Brook which runs on the Eaſt ſide of* Jeruſalem, *between the city and mount Olivet.*

Cephar Toco, *A town in* Idumæa, *which* Veſpaſian *the Emperour wan.*

Chaldæa, *A country lying North-Eaſt from* Paleſtina, *the chief city whereof was* Babylon.

Cæſarea, *A Town lying not far from the ſea, in the Holy Land; called alſo* Turris Stratonis *and* Flavia Colonia; *very ſtrong, and re-built by* Herod *to keep the* Jews *from rebellion.*

D

DAmaſcus, *a City in* Syria, *lying beyond mount* Libanus *ſix days journey from* Jeruſalem.

lem, *watred with two navigable Rivers*, Abana, *and* Pharphar.

E

ELat, *A City in* Idumæa, *upon the coaſt of the red ſea.*

Edom, *or* Idumæa, *The country where the poſterity of* Eſau *lived, ſo called from* Edom, *the name of* Eſau *ſignifying red.*

Euphrates, *Called by* Ezechiel, Chebar; *it divides* Babylon *in the midſt, and runs into the* Perſian *gulf.*

G

GAlilee, *A moſt fruitful part of the Holy land, ſituate betwixt mount* Libanus, *&* Samaria: *bounded on the North with* Tyre, *on the South, with the* Samaritans *country, and the river* Jordan; *on the weſt with the territory of* Ptolemais, *and mount* Carmel; *on the Eaſt it extends it ſelf beyond the ſtreams of* Jordan.

Gamala, *A very ſtrong, and almoſt impregnable Town and Caſtle of* Paleſtina, *which was built on the top of a hill, like a bunch upon a Camels back, whence the city took its name* Gamala; Gamal, *in Hebrew, ſignifying a Camel.*

Gaza, *One of the five principal Cities of the* Philiſtines, *diſtant from the ſea about two miles; it was taken from the Canaanites by the tribe of* Juda, Caleb *being their Commander.*

Gerarta, *A City in the upper* Galilee.

Gilboa, *The mountains upon which* Saul *and* Jonathan *his ſon, were ſlain by the* Philiſtines.

Gomorrha, *A city of the Canaanites near to* Sodom, *both which were conſumed by fire from heaven.*

Goſchen, *A part of* Egypt, *fruitfulin paſtures, where* Jacob *and the Patriarchs were placed by* Pharaoh *King of* Egypt.

H

HIeruſalem, *called the Holy City, was built on mountains in the midſt of* Judæa, *in the Tribe of* Benjamin, *a place choſen by God Himſelf, built at firſt by the* Jebuſites, *&* by

them called Jebus; the king whereof Joshua slew. Afterward David coming against it, the inhabitants were so confident of the impregnableness of it, that in scorn they placed the lame and blind upon the walls, as accounting them sufficient defenders of so strong a place. But David, by the help of Almighty God, won the city, cast out the Jebusites, rebuilt it round, fortified it with a Tower, and dwelt in it, making it the chief City of all the land of Canaan; afterward by reason of the building of Solomons Temple in that place, it was called Hierosolyma, that is, Solomons Temple, from the Greek name Next for the Idolatry & shedding innocent blood in that place and land, the Jews were carried captive into Babylon by Nebuchadnezzar, the Temple and City were destroyed by fire by the Chaldæans; but seventy years after that, according as the Lord spake by the mouth of Jeremiah the Prophet, the people of the Jews were by Cyrus sent out of Captivity into their own land, with great gifts; besides gold and silver, and the vessels that had been taken out of the house of the Lord by Nebuchadnezzar, with Zerubbabel for the re-edifying of the Temple, and furnishing it by Artaxerxes; afterward Nehemiah was authorised for the building of the wall of the City. This being done and finished by Zerubbal and by Nehemiah, the City being magnificently increased with buildings, afterward by the Machabees, and Herod, thirty eight years after the death of Christ, Titus son to Vespasian sack't the City, and destroyed it, leaving it only a garrison for the Roman souldiers. Sixty five years after that, the Jews falling into rebellion, Hadrian the Emperour of Rome, utterly destroyed what

what Titus left ſtanding, and commanded ſalt to be ſown where the City ſtood. And thus was fulfilled what was ſpoken by our Saviour touching the Temple, that there ſhould not be left one ſtone upon another.

Hurcan or Hurcania, a region in the greater Aſia, having on the Eaſt the Caſpian ſea, on the South Armenia, upon the North Albania, on the Weſt Iberia.

I

Jabuam, or Jamnua, a village of the upper Galilee, ſtanding upon a very deep ground, which Joſephus being Governour of Galilee, fortified againſt the Romans.

Jericho, A city in the ſouth part of the Land of Canaan, ſituated in a fruitful ſoil, where grew balm, roſes, ſugar-canes, and abundance of dates, whence it was called the City of Palms.

Joppe, or Japho, a ſea town and port of Judæa built on a high Promontory, from whence materials of Timber and Stones were brought to the building of Solomons Temple, from Mount Libanus, or Lebanon.

Jordan, in Hebrew Jorden, the faireſt, and biggeſt river in all Paleſtina, ſpringing up at the foot of Mount Libanus, running on the South of Canaan, paſſing by many famous places, at length falls into the Lake of Sodom.

Jorpata, or Jatopatæ, an exceeding ſtrong city of Jeruſalem, ſtanding all well-nigh upon a Rock, acceſſible only upon the North ſide.

K

Katiim, or Cittim, the Nations of the Greeks, ſo called in Gen. 10. and in Balams propheſie; Kittim (ſaith he) ſhall afflict Aſhur and Eber.

L

Lagarith, a City of Edom, won by Veſpaſian.

M

Macedonia, a Country lying in Greece in the weſtern part of it; it was

the country of King Philip, *&* Alexander *his son, which wan to the Greeks the* Persian *Empire.*

Maidai, *or* Media, *a country having upon the South* Persia, *upon the North, the* Hyrcanian-*sea, on the West* Armenia *&* Syria, *on the East* Hyrcania *and* Parthia; *which country took its name from* Madai, *one of the sons of* Japhet.

Mesopotamia, *a Country which lyeth betwixt the Rivers,* Tigris *and* Euphrates, *from which situation it was so called; as lying in the midst of Rivers.*

Moriah, *a Mountain joyning very near to* Jerusalem, *upon the East side of that City, a very steep rockie place; in this place* Abraham *offered to sacrifice his son* Isaac, *and afterward upon this Mountain was* Solomons *Temple built.*

Mount Olivet, *So called from the plenty of Olives which grew here, lying on the East side of* Jerusalem, *and separated from the higher city by the valley of* Cedron. *Into this Mountain our Saviour Christ often repaired, and offered up his prayers here unto his Father.*

N

NIcopolis, *a City of the Holy Land, otherwise called* Emaus.

S

SAmaria, *a City standing in the tribe of* Ephraim, *which after that the ten Tribes fell off from the tribe of* Judah, *was made the Metropolis of the ten revolting Tribes; called* Sebaste *in honour of* Augustus *the Emperour.*

Scythopolis *a city in* Syria.

Sennaar, *The land of* Chaldea, *where the Tower of* Babel *began to be builded.*

Seleucia, *a city on the farther side of* Jordan *in the country called* Gualonitis, *so named from* Seleucus *King of* Syria.

Sichem, *a country near* Hebron, *belonging to* Hamor *the Father of* Sichem, *from whence it is thought he gave the name of his*

so

ſon, to that country of which he was Prince; and by ſome it is thought to be the name of that city called in the Goſpel Sichar, a city of refuge & peculiar to the Levites; a principal City of Samaria.

Sodom, a city which ſtood in the Land of Canaan, where now is the Dead-ſea, deſtroyed by fire from heaven, for their ſins.

Sidon, a Haven, and Mart Town of Phœnicia, being the border of the Land of promiſe toward the north, and in the Lot of the tribe of Zabulon, although it was never conquered, nor poſſeſt by them.

Sinai, The Mountain otherwiſe named Horeb, upon which the Almighty gave the Law to Moſes by the miniſtery of Angels. It was called Sinai from the word in the Holy Tongue ſignifying a Buſh; becauſe God appeared there to Moſes, in a Buſh, in a flame of fire; the Buſh not conſumed.

Sion, The Hill and City built on that Hill, called the City of David, taken by him from the Jebuſites, lying on the North ſide of the City of Jeruſalem; upon which the Temple was built.

Siloe, a Fountain riſing out at the foot of Mount Sion, in the Weſt part of the valley of Jehoſaphat, a very clear, ſweet, and large Spring; it runs into the brook Cedron.

Schiloh, or Silo, The higheſt Mountain of all that are about Jeruſalem, Or higher than any other Mountain in the Holy Land; likewiſe the name of the City that ſtands upon that Hill, where the Ark continued a long time with the Tabernacle of the Covenant, till it was taken by the Philiſtines; for which cauſe the people of Iſrael uſed to meet at this place and offer ſacrifices, until the time of Samuel the Prophet. Afterward for the ſins of the Iſraelites, the City was deſtroyed, and the Altar demoliſhed.

T

Tiarva, *a city in* Galilee *which* Vespasian *took, razed, and put all the men to the sword, and sold their wives and children.*

Tiberias, *A city so named in honour of* Tiberius Cæsar, *by* Herod *the Tetrarch, standing near the Lake of* Gennezaret, *called also the Sea of* Tiberias; *it is the utmost bound of the lower* Galilee *Eastward.*

Tyre, *a city renowned in holy Scripture, built upon a rock, and upon all sides incompassed by the sea; wherefore the Prophet calls her the city in the heart of the sea, a city of incredible riches, by the abundance of her merchandise; by the special appointment of God, and foretellings of the Prophets* Isaiah *&* [illegible]*iel, made a prey to* [illegible]*buchadnezzar King of Babylon, and afterward to* Alexander *son of* Philip *King of* Mace[illegible]*; both of them in the* [illegible] *of the city, fill'd up that part of the sea which ran betwixt the main land, and the city, with stones, earth, and timber, and made it continent to the land; first* Nebuchadnezzar, *but in short time after, that city was rebuilt, and the bar of the sea quite demolished, & so the city restord to its former strength; but* Alexander *stopt up the sea again, sackt the city, and crucified many of the chief men of the city, & to this day that little which remains of it, is annexed firmely to the Continent. It stood in the territory of the tribe of* Ashur, *but had Kings of her own, having never been in the hands of the* Israelits.

A short view *of the whole Matter. By* Th. F.

A true Character *of the* Jews, *as they are at this day; With the Hopes and Desires of all good men for their Conversion.*

A Prayer *unto God for their Conversion.*

FINIS.